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The King's must grow, says new president

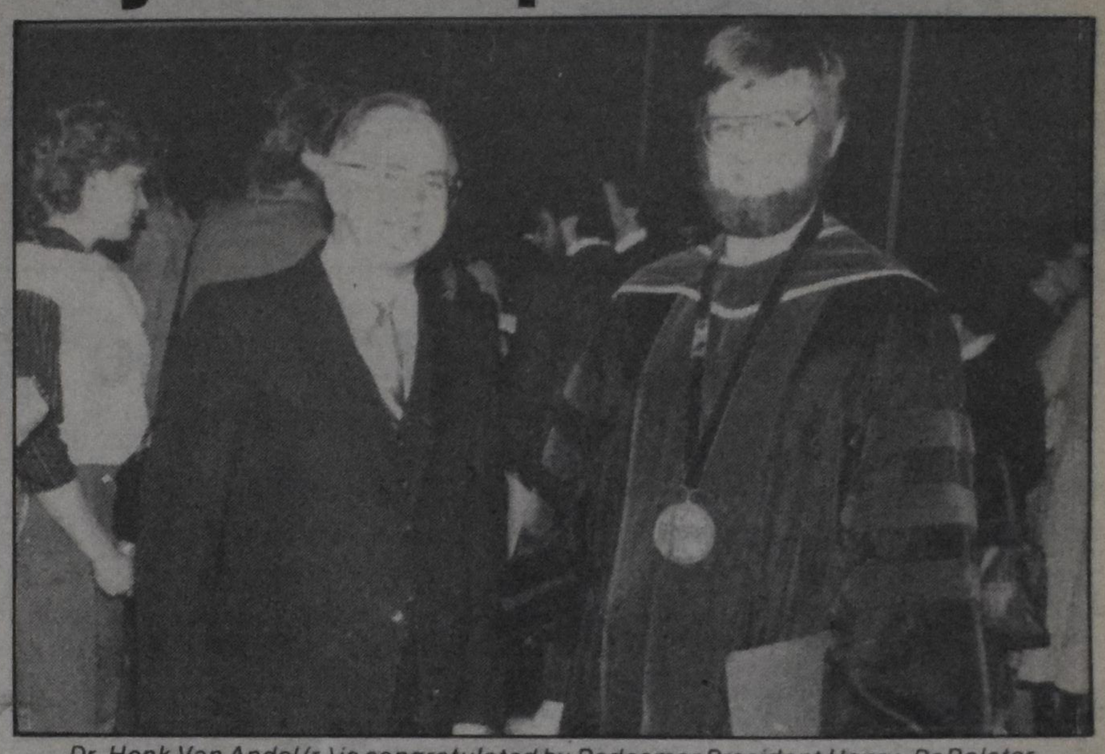
Paul De Groot

EDMONTON, Alta. — Recognizing the "severe financial constraints," on the institution, Dr. Hendrikus (Henk) Van Andel pledged February 7 to bring The King's College to greater maturity.

Speaking at the service which installed him as TKC's second president, Van Andel said the college had attained "extraordinary academic credibility" in only six years of existence. It was even more extraordinary considering the constraints it faced, such as large operating deficits and a faculty just sufficient to cover basic subjects.

"We lack the diversity and depth required of a mature institution ... It is my firm conviction that we must now build in faith on the solid basis that exists."

That means, he said, additional courses and faculty which could eventually take the college to degree-granting status, and which will unquestionably boost enrolment at the college, which now stands at about 125 full-time students.



Dr. Henk Van Andel (r.) is congratulated by Redeemer President Henry DeBolster.

But such expansion will be expensive, he said. "We will have to significantly increase our income from other sources," such as donations from individuals, corporations and churches. The college is hoping that it will receive the same financial assistance from the Alberta government as that given to three other colleges affiliated with the University of Alberta, but has received, as yet, no such assurance. Even if it does, college officials have warned, the funds are badly needed to expand the college's programs and to make its tuition fees competitive with those of other colleges. As a result, the strong support it has received from the Christian community will be required in the future.

"We do not have any alternative," Van Andel said. "For our college to survive, it must grow."

Growth must not compromise its distinctive character, Van Andel said. It begins with a "faith commitment to God and His Word," which provides "a clear alternative to the various spirits of secular humanism which pervade most of our public institutions of higher education."

Continued on page 5 ...

Thinkbit

"I have observed that when an accuser gets the privilege of forming the accusation, there's no way to respond to it without sounding at least half guilty."

Martin Marty, Associate Editor of the Christian Century.

Calvinist Contact

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and Lewiston, N.Y. — see page 2

March 8, 1985
40th year of publication,
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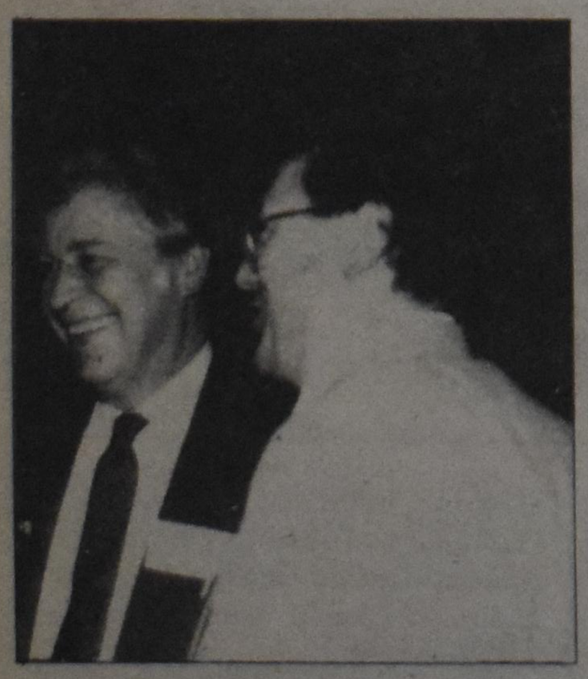
RCBPA convention invested in kingdom shares

Bert Witvoet

HAMILTON, Ont. — The first annual convention of the Reformed Christian Business and Professional Association got a rousing start with a dynamic after dinner mint called Franz Tyaack. His topic was "The Christian in the Real World," and since Tyaack in the real world is President of Westinghouse Canada, he was able to provide some substance to his speech.



Franz Tyaack (l.) chats with Arend Kersten

According to Tyaack, Christian behaviour, although activist, is not supposed to be based on anger and violence. He rejected the "Fortress Christianity" ideal as a way of keeping corruption out and our talents in.

Corporations are things

Tyaack does not believe that a corporation is a living entity; hence, you cannot call it Christian or non-Christian. (Was this an indirect comment on the "Christian" association he was addressing?). The most you can say about a corporation, according to him, is that the people who run them are either Christian or non-Christian.

He added that upon checking the basic documents of the corporation of which he is the president, he could not find anything that forbade Christian behaviour.

Tyaack further presented Adam Smith as a Christian, a professor of moral philosophy, who believed that one of the purposes of business was to help the poor. His speech was a mixture of acknowledgements that the present economic system has serious flaws and optimism that Christians can make a difference and that not all problems are traceable to immorality.

Not using gifts greatest crime

Another stimulating message came from luncheon speaker Brian Stiller, Executive Director of Evangelical Fellowship of Canada. He turned to Romans 12 "with those of you who have your Bibles with you" (very few Reformed people have their Bibles with them).

Stiller pointed out the significance of giftedness by referring briefly to the parable of the talents. Why was the "worthless" servant thrown out? Not because he had committed a grave crime. His great sin was that he had not used his talent. "We must take what we have and multiply it," he added.

Continued on page 4 ...

Quebec has alarmingly low birth rate, says new study

Marian Van Til

QUEBEC — Quebec's birth rate has taken a "spectacular drop" in the last 30 years according to Georges Mathews, a demographer with the Institut National de la Recherche Scientifique.

The province's birth rate has dropped 62 percent in three decades. Quebec faces a "major underpopulation problem over the next 15 years," says Mathews' recently released report to a National Assembly committee that commenced hearings on the province's demographic situation on February 5.

In 1960 Quebec had the highest birth rate in the Western world — 3.76 children per childbearing aged woman, says Mathews' report. Then began an uninterrupted drop until 1972. In fact, in 1971, Quebec dropped below the "replacement rate" of 2.1. From 1972-79 the birth rate remained stable at 1.8.

"However, the birth rate dropped again after 1979 to reach the rate of 1.45 children per woman in 1983, one of the weakest levels in the world," the report continues. The national fertility rate in 1983 was 1.7 according to Statistics Canada.

Mathews says the results of the low birth rate will be shrinking markets and reduction in consumption, investment, and employment in the province, with Montreal being hardest hit. Mathews made no reference to possible psychological effects.

Though the departure of English-speaking Quebeckers adds to the demographic problem, overall it is due to the rarity of the three-child family, Mathews believes. "The three-child family is now undergoing the same fate as the four-child family in the 1960s. It is threatened with disappearance, which will end all hope of a demographic correction."

Mathews thinks a successful day-care system, which he estimates would cost $2 billion, and a $250-$300 family allowance for third children — compared to the current $83 a month — would improve the situation.

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Calvinist Contact

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Editorial

Crosses are there to be picked up

Not too long ago I found myself in a small discussion group, the members of which were asked to share important moments of change in their lives. We all talked of change as growth. Of the seven members in the group, five had experienced growth through suffering and two through discovery of new insight.

I don't know how representative our group was of the larger Christian community, but the message seemed to flash through rather clearly that pain is a very effective teacher of wisdom.

That's not true for everyone, of course. Suffering can *make* a person, but it can also *break* him or her. The latter seemed to be true of a certain Chidiock Tichborne, who in 1586 wrote the following verse in the Tower of London before his execution:

My prime of youth is but a frost of cares;
My feast of joy is but a dish of pain;
My crop of corn is but a field of tares;
And all my good is but vain hope of gain.
The day is past, and yet I saw no sun;
And now I live, and now my life is done.

Of course, one has to be careful in saying that this poem reflects the total of the author's life experience. To face execution at age 28 is not nice. And it may be that the man wrote more hopeful verse, even after this sad summary of things that are supposed to be highlights — youth, feast and harvest.

At the feet of pain

Still, whatever casualties there may be because of excessive suffering or because of a negative attitude on the part of the victim, pain can produce real growth. In fact, it's plain foolish to ask of the Lord that He spare us all pain and suffering. So often our prayers seem to do just that: "Lord, keep us from harm and danger. May we have a nice weekend, and may I do well on the exam (even though I did not study very hard)."

Some years ago I listened to a sermon preached by a minister I had not heard before. I remember thinking that everything he said in the sermon was true and yet it did not *ring* true. God is love, yes; and we are sinners, for sure. But something was missing in the background of the message, as if there was no resonance of soul behind the message.

The thought occurred to me that the man had not suffered very much, or if he had, he had not put it to good use. The one important ingredient that seemed to be absent in the bringer of the gospel of good news was the experience of helplessness and vulnerability. The man seemed too cocksure, too shallow to have sat at the feet of Pain for any length of time.

Now far be it from me to extol suffering, as if it deserves to be sought after as a pearl of great price. Each day has enough of its own troubles; we need not seek more. Pain itself is really not the educator, either. Sometimes it is merely an educational tool which God uses to get our attention. Other times it's a wrecker's ball that brings down walls that have stood too long, preventing God's Holy Wind from blowing through. But whenever it comes, God is not far behind.

The real challenge is not to seek pain, nor to avoid it with too much dedication, but to accept necessary suffering as our part in the greater scheme of things. When we are humbled by suffering, then the Spirit of God is able to mould us again.

No cross, no crown

So often our insides seem to harden. God can't do very much with us. We think of ourselves as self-sufficient. Things are going quite well, thank you. And those things that are not going so well we wallpaper over with a cheerful design. And then, bang, something happens that does not wallpaper over very well. God has us by the scruff of our neck and shakes us up. And then it's "Yes Sir," "No Sir," "I'll do better next time, Sir."

What shall we pray, "Keep us from all harm and danger," or shall we pray the petition of the Lord's Prayer "and deliver us from the evil one" who is the only danger we should fear?

Suffering has to be. The rule of the Kingdom is simple: no cross, no crown. It's a clear choice we have: we can decide to make pleasure our main purpose in life, and that of course means that pain becomes our greatest enemy; or we can say with the apostle Paul, as we experience suffering: "Praise be to the God and Father of our Lord Jesus Christ ... who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God" (2 Cor. 1:3,4).

The apostle James puts the icing on this bitter cake, when he goes so far as to say, "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testimony of your faith develops perseverance" (James 1:2,3).

Like saying that your dish of pain is now a feast of joy.

Letters

Storm story makes reader yearn for peaceful breezes

While thinking about and working on some possible public policy options our governments might be willing to consider in order to resolve some of the tough problems at issue in the current abortion-on-demand crisis, I read the moving short story by John Zwart entitled "Inclement weather or not?"

I deeply appreciate John Zwart's biblical sensitivity to life and the gripping way in which he related how God's little ones are directly affected by human turmoil and agony as well as peace and love.

This unique story caused me to think long and hard about the great responsibility we all have to help develop and maintain caring ways of life and about the agonizing decisions so many parents (especially mothers) and doctors must make every day. It caused me to reflect more seriously about the meaning of my own life and the need to intensify any ongoing search for healing steps our families, churches, social service agencies and governments must take so that violent storms can turn into peaceful breezes for all God's creatures.

By the way, who is John Zwart?

Gerald Vandezande,
Agincourt, Ont.

John Zwart is a student of journalism at Conestoga College in Kitchener, Ont. He and his wife live in Drayton, Ont. and are members of the Christian Reformed Church there. John also studied Theology at Calvin College and hopes to complete the few remaining requirements for a B.A. degree in the near future.
Editor.

Says ALIVE! gives HOPE to suicidal

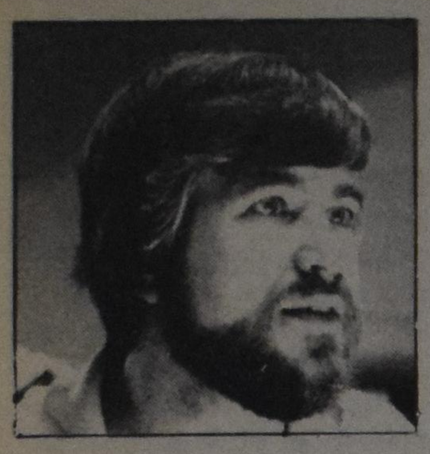
Re: Your excellent editorial: Is there comfort after suicide?

I thought your readers might be interested in knowing that there is a new organization called ALIVE! (Canada) dedicated to establishing self-help groups for people with suicidal tendencies and depressive personalities. This organization is patterned after ALIVE! USA, Inc., from Garden Grove, California, and was born in our church, Ambassador Community (Christian Reformed) Church, Windsor, Ontario, last November.

Since November, we have formed eight ALIVE! groups in four different communities including Windsor, with 10 leaders trained and over 75 members being helped. Three more groups are in the planning stage for Windsor in various churches in the next two months. We have already sent information as far east as Mill Cove, Nova Scotia, and as far west as Nanaimo, BC. We have planned a seminar for Saturday, February 23, and we expect some 50 people from local social agencies and churches to attend.

We are amazed at the tremendous

JUST A MOMENT/HERMAN PRAAMSMA



"Like all weak men he laid an exaggerated stress on not changing one's mind."
(W. Somerset Maugham, 1874 - 1965)

How easily some people confuse strength and weakness and mistake the one for the other!

Just last week I met a person who fancied himself very strong. He was determined that he had the right slant on a number of items: childraising, the place of women, the role of the Federal and Provincial Liberals, and the role of the church, to mention a few. "I'll never change my mind on these things, no sir ...! A lot of people don't realize these things, but I firmly believe ... etc. etc."

Any attempt I made to slow him down, or to present an alternative point of view, or carefully indicate the possible complexity of the issue under discussion was met by expressions of disbelief that I could be so soft and weak! After all, we should see the issues of our times 'correctly'!

It is interesting, to say the least, that the greatest example of a person who was unflinchingly and singlemindedly committed to one single course of thought and action, is Adolf Hitler. One of his favourite expressions was: "I'm irrevocably committed to this"; it went hand in hand with another little gem: "I'm unalterably opposed to that!" He would also say things like: "I have attained success because I would never allow myself to be deterred through weakness from a perception once it was given to me." On another occasion, in the middle of the war he confided to those around him that in his early years in Vienna "I formed an image of the world and of a view of life which became the foundation for my actions ... I have had to change nothing since that time."

It almost seems as though Maugham was thinking of Adolf when he made his remark about weak men laying exaggerated stress on not changing their minds!

But the phenomenon is much more universal. We all know people who are very rigid in their thinking and proud of it. They seem to take shelter behind carefully constructed thought patterns that feel familiar and have acquired the respectability of old age. They know how to keep women and children in their place, and how to solve our countries economic woes as well as its bilingual and metric problems.

If only all people were more like me — then this world would be a paradise!

History shows us that the opposite is actually true. When weak dogmatic people gain control they do not create paradise, but a totalitarian opposite. They create a place where they will never have to be confronted again by anything new or different, but where their view of things is the only right and correct one. No more threats and challenges.

Let us pray that the weak people may never gain the upper hand in our country, or ... in our churches!

The Bible urges us to examine all things, and to retain that which is good. The Bible itself wants to be a light on our path and a lamp for our feet as we walk new ways and struggle together as a community. Our minds and our insights also need daily renewal and the stimulation of God's Spirit.

And that way we grow in grace and become truly strong.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Longer letter

Classis story a bit sloppy

The *Calvinist Contact* of February 15, 1985 has a bit of sloppy coverage of the day's events (of the January meeting of Classis Chatham).

First the minor things, that are nothing really, but it's a bit sloppy. Our meeting ended before 10 o'clock not at 11 as the article says. Second my name is not "Dick" its "Dirk." But take these corrections lightheartedly. They don't mean much. I'm probably too sensitive about my name.

There are however two things that concern me more. First is the reporting of the classis vote on the overture from Wyoming. It was a matter of discussion on the floor of classis as to whether we should send this information concerning the vote statistics, along with the overture, to synod. A motion was made to this effect and was defeated. This was on the grounds that once a decision is made in consistory it is viewed as if the whole consistory stands behind it regardless of what the vote was. An overture from a classis should also be viewed as being owned by the entire classis. In my opinion, even though you have a full right to publish such statistics, I feel whoever reported this (i.e. provided the information) lacked sensitivity to the feelings and convictions expressed on the floor of Classis Chatham.

What for me is the worst mistake is that the article states, "Classis Chatham did not accede to an overture which asked synod to urge the Council of the Christian Reformed Churches in Canada to stick to its mandate and cut its spending."

The original overture read as follows: "East Strathroy overtures Classis Chatham that it discontinue its support of CCRCC and that its active committees be made responsible to either synod, or if they can be constituted, particular synods." Yes, this overture was defeated. But then the recommendation of the advisory committee came to the floor which was, "That Classis Chatham urge the CCRCC to stay within its mandate so as to transact only ecclesiastical matters in an ecclesiastical manner." This recommendation was adopted by Classis Chatham and has been forwarded to the CCRCC. What the article says Classis Chatham defeated they in actual fact adopted.

My concern is not to bring chastisement on anybody for this I just ask that you make clear to the readers this last matter.

On a more positive note I think your paper has much improved over the last year or six months. I find especially that the writing of Mr. Witvoet has become more "kindlier" and I have grown to appreciate his work. There are many other positive points about your paper but I will not list them here. I just mention that I have heard from readers of the Dutch section that they are appreciating the writing of Mr. Herman DeJong. For these reasons and others I am pleased to be a promoter of your paper.

Rev. Dirk Miedema,
Stated Clerk, Classis Chatham

Classis Quinte?

Imagine my shock when as a newcomer to the Ontario CRC scene, I discover that I am in a Classis of the CRC in Canada that does not exist. Your article in C.C. of February 15, 1985 entitled, "'Women in Office' Preoccupies CRC Classes" by Marian Van Til lists that Canada embraces nine CRC Classes and then names them all.

Unintentionally to be sure, Quinte is omitted. We do exist, we have congregations and we too have discussed women in office. To update the report allow me to share what Quinte decided.

Classis received overtures from two of her churches asking for a reversal of the 1984 decision re women as deacons. It also received two other requests to ask Synod to stop further action and reaction to this matter. As a response Classis sent the following overture to Synod of 1985:

"Classis Quinte overtures the Synod of 1985 to declare a moratorium for five years on all overtures, protests, appeals and communications regarding the 1984 synodical decisions pertaining to women in the office of deacon. This allows each congregation to deal with the 1984 decisions as is appropriate for its local situation.

Grounds:

1. This issue has been before our churches for 15 years and no new grounds have been adduced for reconsideration.
2. Discussions regarding biblical evidence for various positions are becoming polarized and divisive.
3. A five year moratorium will allow the church to deal with other important matters in Christ's church and kingdom."

"Classis Quinte overtures the Synod of 1985 to address a pastoral letter to all the churches with an urgent plea to maintain the unity of the denomination at the same time allowing a diversity of practices on the matter of women in the office of deacon."

The decisions were passed with very significant if not unanimous consent.

So there! Now Canada has a tenth Classis and it too is concerned about the life and direction of the CRC.

Keep reporting, keep looking up and keep serving the Lord and His church!

Henry Wildeboer,
Oshawa ... part of Classis Quinte

As my face begins to return to its normal colour, I will apologize to all CRC inhabitants of Belleville, Bloomfield, Bowmanville, Brighton, Cobourg, Kingston, Lindsay, Oshawa, Peterborough, Port Perry, Trenton, and Whitby for seeming to deny their existence.

There are days when, even at a rather tender age, one thinks of retiring — perhaps somewhere in Classis Yukon ...

Marian Van Til

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

need for HOPE out there, and we are tremendously impressed with the way the ALIVE! program is meeting that need. Should your readers wish more information about the program, they can contact: Mr. Hilton Kellam, 6326 Thornberry Cr., Windsor, ON N8T 3A2. Phone: 519-944-1269.

Peter Hogeterp,
Windsor, Ont.

Pontius' Puddle

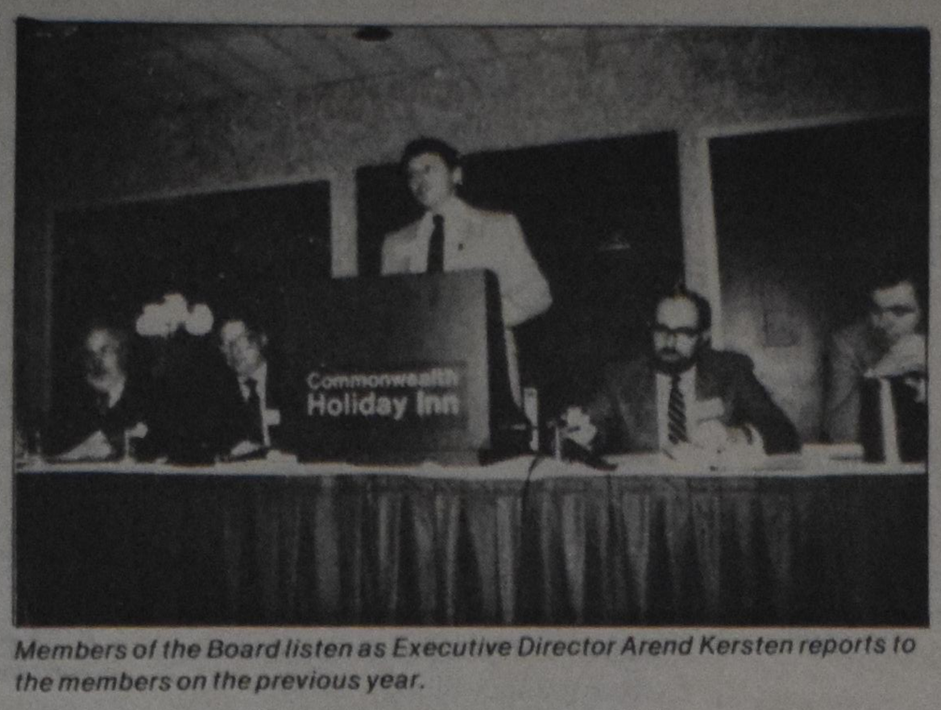
News

RCBPA convention invested...

... continued from page 1.

One of the most fascinating parts of the speech came from Stiller's treatment of Romans 12:6-8. Under the title "Wearing Your Coat," he extracted from the passage a set of gifts, if not personality traits, that seemed to cover almost every vocation under the sun. With each gift or strong point came a corresponding weak point. Thus a proclaimer (a communicator of ideas) often has ego problems; a server (one who does good deeds) easily becomes bitter when not appreciated; a teacher (explainer of truth) can be very opinionated.

Each person must find out where his or her strengths and weaknesses lie, said Stiller. He went so far as to say that "You're unproductive if the dominant gifts of your life don't make up the major part of your day."



Members of the Board listen as Executive Director Arend Kersten reports to the members on the previous year.

Practical and theoretical workshops

The workshops showed a good mix of practical and theoretical topics that would appeal to business people and professionals. There were five in all, entitled "Small Business and Revenue Canada," "How to go shopping for a lawyer," "Computers and Small Business," "The Reformed Christian Executive in the Secular Business World," "Management and Stress."

This reporter attended the last two and found them both practical and reflective. John Boersema of Redeemer College focused on the problems of bureaucracy in managerial work, and thought that his views were a bit more pessimistic than Tyaack's had been the night before.

According to Boersema, bureaucratization has replaced the Protestant ethic that was operative in many small businesses. Middle class entrepreneurs have been replaced by salaried employees who not only set rules but abide by them. The emphasis in management is on being flexible.

Top management tends to surround itself with "yesmen." This often places the Christian in a predicament: will he be a team player, will he place undue accent on form rather than content, will he withhold information of wrongdoing?

Not all stress is bad

Harry Van Belle, again of Redeemer College, led the workshop on "Management and Stress." He used Hans Selye's definition of stress: a non-specific response by our body to any demands made on it.

According to Selye and Van Belle, not all stress is bad. "We are like violin strings that need to be tuned up." Difficulties arise when more stress is placed on the individual than he or she can manage. The stress becomes distress.

The problem with middle management is that it has the responsibility without the freedom or authority required. Two sets of demands are placed on it: from above and from below. Sometimes the orders are conflicting, sometimes there are no orders at all.

According to Van Belle reformed people tend to be goal-oriented, work-aholic and prime candidates for over-stress.

Association has work to do

The first convention of the Reformed Christian Business and Professional Association ended with a membership meeting in the afternoon and a banquet at night.

The number of members who have joined the association is somewhat disappointingly low, according to the Executive Director Arend Kersten. Some hundred members have signed up throughout the province.

There were 44 members in attendance at the business meeting. Clearly the organization has its work cut out to increase the number of members and to get rid of a first-year deficit of $20,000.

At the final banquet, Dr. Joel Nederhood of the Back to God Hour ministry addressed the topic "Christ and Business," pointing out that for the Christian there is no separation of the two.

The mood of the conferees was upbeat, and most of them felt that this first convention had brought some very relevant questions to the fore and had inspired them as Christians to reflect further on their place in business and in their professions.

Dunnville church struck again by tragedy

C.C. staff

Last October it was three children of the Keen family that were killed in a car accident. On the last day of February this year Mr. Les VanderKnyff and his only daughter Christa were killed as their vehicle ran into the back of a stalled truck on Highway 3. It was dark and the truck had not been marked off by flashers.

Mrs. Vanderknyff, who had worked the evening shift in a Hamilton hospital, was with them in the car, but was not seriously hurt. Mr. Vanderknyff had just returned from a blood donor clinic. The accident took place at about 8:30 p.m.

Christa was a grade three pupil at Dunnville Christian school, where Mr. William Rang, principal, spoke of her as a "sports-minded, pleasant little girl." She had recently won the first prize in a poster colouring contest for the Ontario Figure Skating Club.

Mr. Les Vanderknyff was an electrician with Electric Motors in Dunnville. He was an outgoing, happy man, said Rang.

Several people from the Dunnville Christian Reformed Church were asking each other what the Lord was trying to tell them, according to Rang. Since the Keen deaths there have been several other unexpected deaths and severe illnesses.

Said Rang, "the Lord may have good things in store for us, but at the moment we don't see it."

Cinema Summaries

Marian Van Til

Witness

Rated Adult Accompaniment
Stars Harrison Ford, Kelly McGillis, Lukas Haas, Jan Rubes
Directed by Peter Weir.

Witness is less a suspenseful detective story than a sensitive portrayal of the disturbing meeting of cultures poles apart: the world of solitary, big-city cops and unblinking violence, versus that of the passively resistant, family-oriented Amish.

On a rare trip to Baltimore with his widowed mother (McGillis), young Samuel Lepp (Haas) witnesses bloody murder in a Philadelphia train station men's room. The murdered man was a policeman. So are his killers. John Book, another detective who first hunts the killers and then is hunted by them, takes refuge with the witness and his mother on their Lancaster County farm.

The cacophony of Book's world soon melts away. He is hesitantly accepted into Amish fellowship; he is not and never will be one of them, but is grudgingly admired for his own brand of integrity.

Book thrives in that atmosphere, and gradually falls in love with Rachel Lepp. His best judgment, though, tells him the romance cannot be consummated. "... Either I would have to stay or you would have to leave," he tells Rachel. That relationship symbolizes director Weir's conclusion that when cultures meet, they need not necessarily assimilate, and thus compromise, each other.

The 20th century finally and startlingly thrusts itself into the time-bound Amish community when the criminals catch up with Book and the Witness. The detective and the Amish form an odd team, each fending off the killers using tactics familiar only to themselves, but assuring that justice will triumph.

Weir is obviously sympathetic to the Amish' spirit and uniqueness but avoids romanticizing them.

Many Reformed, Dutch immigrants will greet Amish cliquishness and certain attitudes and customs with smiles of recognition; e.g., a delightful scene registers Book's reaction as Rachel and Samuel pause to pray over their lunch-time hotdogs in a noisy Philadelphia fast-food joint.

The reserved John Book character is a refreshing, well-played change of character for Harrison Ford, who is known as "Indiana Jones," and Han Solo from Star Wars. Haas is first-rate as the young witness. He has none of the forced cuteness about him that plagues many child actors (though he's in every way an attractive child).

Recommended.

Attention! Camping Issue Advertisers!

During April of each year, *Calvinist Contact* publishes a special "Camping Issue" in which we pay special attention to the beautiful places in Canada where we might wish to spend our vacation. As well, a number of campsites, resort areas and the like are advertised. This year's issue will be dated APRIL 12. Anyone who wishes to submit an advertisement for this issue is urged to contact or write Stan De Jong at our St. Catharines office as soon as possible. The deadline for that issue is April 1. Your cooperation is much appreciated!

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Pressreview

Carl D. Tuyl

To "shop Canadian," which is already a difficult thing to do in any grocery store is going to be even harder now that Dominion stores have been bought by the Yankees.

It is especially in the grocery emporium that we will notice the effect of the very expensive U.S. dollar. Even Mrs. Thatcher, when she spoke for the joint meeting of the American congress, put in a plug for the reduction of the American deficit. This and other similar efforts are greeted by a smiling president who admonishes one and all to go and do likewise. The first one to take that advice seems to be our own government which published its spending estimates: up, up and away, "ins blaue hinein," as the Germans would say.

The ghost of Trudeau floated around the Ottawa corridors. MacEachen lives on. The fixer from the past who orchestrated the return of His Majesty, and the fatal backstabbing of Chretien at the convention, had the government foaming at the mouth because of the Senate's refusal to pass the borrowing bill before spending estimates were available. Technically of course MacEachen was right, but the Senate was meant to be above political battles. Now it has become another political battleground instead of just being able to give sober second thought to legislation — its function.

Our rosewater — socialist Broadbent, in whose eyes the Senate is nothing else but a Canadian version of the House of Lords — was quick on his feet to demand the abolition of the whole institution. This is not very likely to happen, for the Senate is the ultimate patronage plum which Mulroney also will use. So the Senate will continue, and the Liberals will have the majority there till well into the next century.

Mrs. Mulroney, who has an office right next to her husband, was offered a chance to add to the family income when The Bay offered her $10 thousand to model. The family apparently did not need the extra money for the offer was declined. Not so with Mrs. Ferraro who ran for U.S. vice-president on the Democratic ticket in the U.S., she will accept $500 thousand for appearing in Pepsi Cola commercials.

Elizabeth Rider Montgomery Julesberg, the woman who created Dick, Jane and Spot and helped millions of Canadians to learn to read died at the age of 82. The voice of Donald Duck — Clarence Nash — also died.

Believe it or not, it is 40 years ago that American Marines stormed the beaches of Iwo Jima, and the bloodiest battle of that campaign began. Japanese and American survivors met on the island and erected a memorial monument to those who lost their lives.

The Saudi-Arabians have gone into the artificial heart business. They funded French researchers who have come up with a heart much lighter than the American one. This heart could also be implanted into women which is impossible with the current contraption.

There were secret talks between the U.S. and Russia about the Middle East in the American embassy in Vienna. The Israeli's were not just a little miffed about that and told the superpowers to mind their own business. Israel's prime minister Shimon Peres said, however, that he was ready to talk even with King Hussein of Jordan. There are signs of hope in the Middle East negotiations although you would never tell from the strife between Jews and Palestinians in the country.

February 20 was New Year's day for the world's one billion Chinese people who started the year of the Ox.

Riots in South-Africa took the lives of at least 13 people. The government responded with the incarceration of another group of anti-apartheid leaders who will be charged with high treason. If a black person looks at a white picket fence he can be charged with high treason.

My life has returned to its normal schedule. The curtains are hung, the books are in order and Abraham de Geweldige smiles at me from his place at the door. If the temperature here in the east has climbed a few degrees it is from the warmth with which we were received here in Kingston.

The King's must grow, says new president

... continued from page 1.

A personal change

Van Andel, who has had a distinguished career in plasma physics and nuclear fusion research as a professor of physics at the University of Montreal since 1970, said accepting the presidency meant "a major change in my professional career."

"The road back may be difficult," he said.

But "at this point I have no regrets and look forward to the challenge of this new job."

He asked for the "patient and prayerful support" of the college constituency, for his wife and family as well as himself, in this new task.

The installation ceremony took place at Third Christian Reformed Church, now served by Dr. Sidney DeWaal, the college's founding president. Rev. Nicholas Knoppers, chairman of the board of governors, officially invested Van Andel as president.

DeWaal resigned nearly two years ago, and Dr. Keith Ward served as the college's acting president until Van Andel could complete his research commitments.

Advice with humour

The installation was attended by representatives of several other institutions, some of whom gave Van Andel advice edged with humour. Dr. Myer Horowitz, president of the University of Alberta welcomed Van Andel to Alberta's small fraternity of college presidents, and added that "we both could have done without some of the stress" that accompanied the college's affiliation with the university. Affiliation, an important step for the college in terms of academic credibility, transferability of courses and eligibility for financial assistance, took several years of negotiation and study between the university and college.

Dr. Orville Walz, president of Concordia College, a Lutheran college in Edmonton, told of the three numbered envelopes a colleague had once received from an outgoing college president. To be opened only at moments of great crisis, the first said "blame the government," the second said "blame the board of governors" and the third said "prepare three envelopes for your successor."

Dr. Milton Fenske, assistant deputy minister of advanced education, brought greetings from the government, noting that the college "will provide another perspective and educational opportunity for students."

Other guests at the ceremony included Dordt College president Dr. John Hulst; Redeemer College president Dr. Henry DeBolster, Dr. Burton Rozema, academic dean at Trinity Christian College in Palos Heights, Illinois; Dr. Bernard Zylstra of the Institue for Christian Studies in Toronto; and the presidents of local Baptist, Pentecostal, Roman Catholic, Seventhday Adventist and Lutheran colleges.

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Church

Marian Van Til, page editor

Nederhood to speak at Toronto Back to God Hour rally

Dr. Joel Nederhood, English language radio and television minister for the Christian Reformed Church's Back to God Hour and Faith 20.

Marian Van Til

The second annual Toronto and vicinity Back to God Hour rally will be held on Saturday, March 23, at 8 p.m., in the 3500 seat St. Paul's Church at Bloor and Jarvis Streets, Toronto, Ontario. Featured speaker will be Dr. Joel Nederhood who this year celebrates his 25th year as English language radio minister for the Back to God Hour. The Back to God Hour is the official radio ministry of the Christian Reformed Church.

The inspirational meeting has been planned by representatives of the Toronto area CRC's. In addition to much audience singing, music will be provided by the choirs and brass quintet of the Ontario Christian Music Assembly, directed by Leendert Kooij.

The cost of the evening will be covered by private and business donations so that the entire proceeds of the collection can be used for the Back to God Hour's Arabic broadcast, a ministry in special need of support right now.

The Back to God Hour reaches almost 3 billion people daily in nine languages. Its international headquarters are in Palos Heights, Illinois.

Bible translators working in 102 countries

NEW YORK, N.Y. (EP) — The World Translations Progress Report, currently being prepared by the United Bible Societies in cooperation with the Summer Institute of Linguistics, shows that Bible translation teams are now at work in 102 countries. Often many languages are being worked on within a single country; in Papua New Guinea translations are being done in 33 languages.

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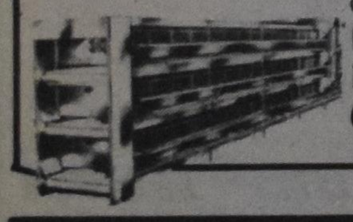

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Pastoral Pondering

What is faithful preaching?

Ken Baker

The above question is put very carefully. I hear calls for preaching that is powerful, mighty, dynamic, etc. but those are slippery adjectives.

What makes preaching powerful? The charisma, flair, or style of the preacher? Are we to gauge the "power" of preaching by what it registers on the Richter scale — how much the church shakes? how far the tremors extend? I have heard many preachers in churches, on the radio and television, who were certainly dynamic, but whose preaching was not very faithful to the Word.

It is very important that we expect first of all preaching that is *faithful*. The CRC forms for ordination/installation do not charge us to be exciting, powerful, mighty, or dynamic; we are called to such proclamation as will "faithfully reflect the Word of God and relate it to the needs of the listeners."

Faithful does not mean dull

This is not to excuse dull, boring, emotionless preaching. We who publicly proclaim the gospel should do so in a way which holds the attention of the congregation. I'm thinking here of the "art" of preaching — language we use, illustrations, gestures, facial expressions. Obviously some preachers are more effective in this than others. It is obvious too that some are more attracted by "art" than content.

So we seek *faithful* preaching. Such proclamation is always powerful, but preaching that is artistically "gripping" is not necessarily faithful!

At the risk of over-simplification, I will suggest four basic criteria for faithful preaching.

First, faithful preaching opens the Scriptures. It doesn't talk *about* the Word, it *opens* the Word. It doesn't use the text as a springboard for social commentary, moralizing, venting the preacher's frustrations, or airing his vision for the Church. It seeks to explain the text (with reference to context, key words, historical circumstances, etc.) so that we know ourselves to be addressed by the Word of God, not by the preacher.

Faithful preaching lets the text "come alive" for the congregation, so that by sermon's end we are able to say: "so that's what the Lord is saying to us in this passage!"

The insights of preachers are not necessarily "inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness ...," but all *scripture* is. (2 Tim. 3:16). So let the preacher use the gifts at his command to help the Lord's people and unbelievers understand the meaning of the text of Scripture.

Second, faithful preaching is *simple* preaching. It answers a simple question with each sermon: what is the point or message of *this* text? Faithful preaching does not scatter bits and pieces of prophetic morsels before the congregation in the hope that "there will be something for everyone." Rather, it wants everyone to "get" the same thing! It clarifies a central message, with subpoints serving only to flesh out and illuminate.

Third, faithful preaching is *Christ-centred* preaching because the gospel is centred in the saving work of God through His Son. Especially in Old Testament preaching, it must be clear by sermon's end how the coming of the Christ fulfills (fills up) this Word from the Lord.

Fourth, faithful preaching is *relevant*. It helps the congregation to understand not only what the Lord was saying to Israel or to the church in Corinth, but what He is saying to the church *today*.

No doubt more should be said about the marks of faithful preaching, but where these are present, proclamation cannot fail to be powerful for it comes with the force of "Thus says the Lord!"

Next week: The need for greater interaction with the preached Word.

Rev. Baker is pastor of the Immanuel Christian Reformed Church, Hamilton, Ont.

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"We believe that the future of evangelical Christianity is in the hands of young men and women who are preparing to serve God and His church," said James R. Powell, president of the Bible Society. "By providing these high-quality Bibles we are able to show our support for these young people while giving them a valuable tool for their current studies and future ministry."

Attention Consistories

Don't forget to send *Calvinist Contact* notices for our **Church News** column. Send them to Marian Van Til, Church page editor.

Rime or Reason

Our lives are bubbles of soap.
We move up with the gang
but a few of us have a hope
of ending with much of a bang.

Sy Nodd

A minister who does not
elucidate
often forgets this lesson:
one should never obfuscate,
leaving his audience guessin'.

Klaas Sis

Church News

Christian Reformed Church

New Church Established

On February 13, 1985, the Mountainview CRC, Grimsby, Ont. was officially divided into two congregations, the second to be located in Beamsville, Ontario.

The clerk for the Beamsville congregation is W. Buys, 13 Village Park Drive, Beamsville, ON L0R 1B0. Minister of that congregation is Dr. Hilbert Vander Plaat, who has been part of a team ministry at Mountainview with Rev. Adrian Van Geest.

Canadian Reformed Church

Accepted

— to Fergus, Ont., Rev. C. Stam of Smithville (South), Ont.

Declined

— to Lincoln, Ont., Rev. J. Visscher of Cloverdale, BC

The government and our money

Jacob Kuntz

The Editor of the *United Church Observer* is greatly disturbed about cuts to the budget of the Canadian Broadcasting Corporation to the tune of $75 million. He calls it a bloodbath and vents his anger towards the Conservative government in February's editorial. Here are some of his comments:

The CBC does more for Canadian unity and Canadian culture than any other single institution in Canada. With the cozy relationship building between Ottawa and Washington, what are we going to do to counter The "A" Team, Remington Steele, Dynasty, Dallas and the other gems of American culture that pass for television in prime time?

Ironic, isn't it, that it was another Tory prime minister, R.B. Bennett, who created the CBC in the 1930s to counter American domination of our radio programming.

In religious television, CBC's Man Alive is without equal anywhere in the world. It could be in real danger, leaving viewers with the likes of the PTL (Praise the Lord) Club, with its endless and highly questionable fund-raising techniques, straight from the deep south.

The CBC is a national treasure. If we Christians are serious about communications let's make sure we don't let this and the other communications vanish. Make your voices heard.

The world and our money

The Catholic New Times (Jan. 27, 1985) is disturbed about something else, namely the government decision to design new uniforms for the Canadian Armed Forces. It judges the spending of so much money on new uniforms to be at odds with the government's post-election emphasis on cutting the deficit. Part of the article follows:

Canada's Department of National Defence will spend $36 million to provide new uniforms for the armed forces.

The cost of the new uniforms seems tiny compared to the more than $500 billion the world spends annually on military arms. It seems small compared to the deficit of $34.6 billion the Canadian government had last year.

But compare this $36 million to Canada's aid to drought-stricken parts of Africa. Official Canadian government aid of $150 million to 30 African countries was increased during the autumn by $7.5 million, which was tagged for Ethiopia.

While the Tories' response to the plight of Ethiopians is commendable, their $180 million cut to our total foreign aid contribution is unfortunate and short-sighted. Spending $36 million on uniforms at a time when hunger is increasing around the world — and here in Canada — reminds us of the story of Lazarus dying at the rich man's gate.

The hope of faith

The parents of a 13-year-old girl in Winnipeg, whose murdered body was found on January 17, did not react in bitterness and despair, but in faith and hope. They established a Child Find organization in Winnipeg. The funeral of the girl was a public testimony of Christian hope.

The Mennonite Reporter (February 4, 1985) published a moving account of the happenings under the title: "A brutish deed and a profound witness."

We quote:

"Early on in their ordeal the parents decided to ask the public's help in finding their daughter. The media cooperated and the citizens of Winnipeg responded with an outpouring of sympathy and concern. The public scrutiny of the family's private grief did not abate on January 17, when Candace was found. If anything, it intensified. Television crews showed up at their church the next Sunday. Three stations sent camera crews to the funeral and the local tabloid devoted four front pages exclusively to coverage of the service.

What the media observed and faithfully recorded was the courage and hope that Christians can experience in the face of tragedy. They heard a simple but profound truth: That Candace Derksen's story did not end with her physical life.

There was also a clear message that compassion and forgiveness must be extended to the unknown killer, difficult as that may be.

Nothing is harder in life then to yield our questions, our grief, our rage, our sense of futility, our endless quest for a purpose in events into the hands of our God. To do so honestly, and with much prayer, is not a move toward fatalism or escape. It springs, rather, from a profound experience of God's compassion and justice. It is that experience that the Derksen family and their church communicated to their fellow citizens. It is the reason why the mourners could affirm, along with one of the speakers at the funeral service, that "while evil has run its course, good has triumphed."

Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.

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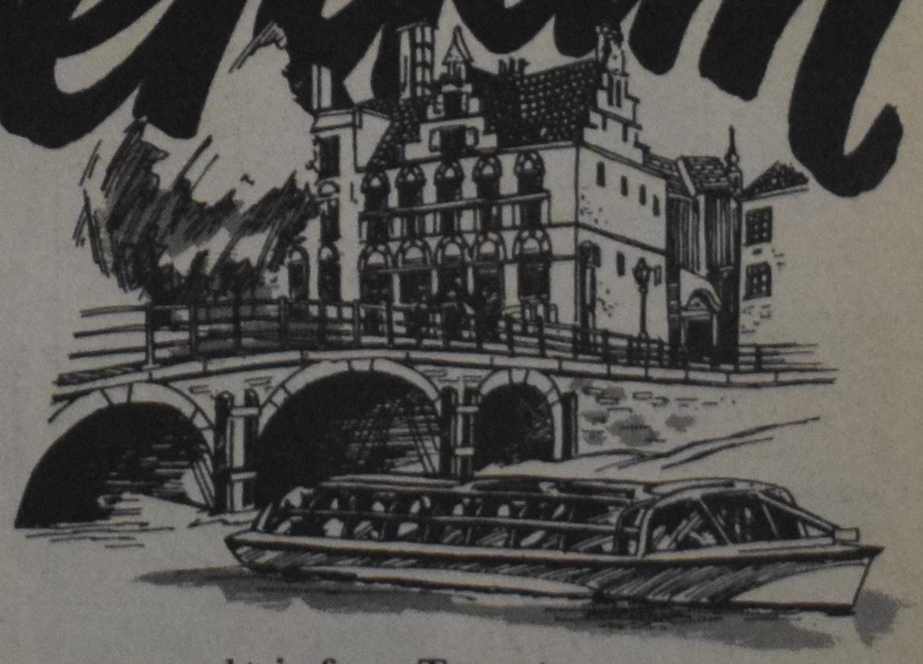

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Education

Henry De Jong, page editor

Chalkmarks

Simple guidelines for hiring new teachers

Since schoolboards are looking for new teachers to add to their depleted but dedicated staff, we publish the following criteria which will no doubt greatly assist educational committees in their search for topnotch educators. It was submitted to us by one of our subscribers.

A good teacher must ...

keep spellbound 30 kids who the night before watched Magnum PI and Simon & Simon...

be 20-years of age so that he/she can relate to the younger generation and have 30 years of experience...

give him/herself completely to the student but not get emotionally involved and lose perspective or get too close lest there be talk...

do what is best for the student but not if it upsets the community...

be an authority on French, Math, Art, Bible, History, Geography, English and Science but not sound so know-it-all when the students have questions...

speak out boldly on ethical and social issues but never become politically involved or contradict what parents and the pastor believe...

be firm and use strong disciplinary measures, "but don't touch my Johnny"...

be satisfied with $250 a week, but dress smartly, drive a decent car, live in a respectable neighbourhood, send children to the Christian school and set an example in tithing to church and other kingdom causes...

work from 8 a.m. till midnight (burning the candle on both ends makes such a lovely light), look fresh the next morning and acknowledge that 7 to 3 workers are the only ones who deserve their paycheque and understand the meaning of work...

sympathize with the kids but never take their side against adults....

A good teacher is ...

smart but not clever
funny but not silly
happy but not superficial
devout but not pious
particular but not finnicky
scholarly but not difficult
moral but not moralistic
firm but not strict
relaxed but not slow
friendly but not buddy-buddy
fair but not neutral

If there be any other paradox let it apply to the recruits for the upcoming year. There may be instructors, masters, pedagogues, tutors, preceptors and educators, but none of these compare to a superhuman, sinless teacher who is "no different from us."

A retired teacher (and retired for very good reasons!)

Ontario Academic Courses: a new way

Henry de Jong

Ontario Christian High School principals met recently to discuss the implementation of Ontario Academic Courses in their schools.

Beginning this year, grade 13 in Ontario will be phased out. Students who wish to go on to university will now have to take 'Ontario Academic Courses' instead. These courses, which can be taken already in the student's second or third year, will count towards the 30 credits required for the student's Secondary School Diploma.

Those students now enrolled in grade 9 will be the first to be admitted to university without grade 13.

The new requirements put some of the smaller schools in a bit of a pickle. Toronto District Christian High School, a large school and the only Christian high school to offer grade 13 will be able, without much trouble, to convert its grade 13 courses to Ontario Academic Courses (OACs), says Bill Barneveld, its principal. But the rest, in order to keep serving all students, will have to add at least a few OACs to their curriculum, many at a time when enrolment is small and budgets tight.

Till now, those bound for university could go through grades 9 through 12 in a Christian High School and then take one more year in the public system. Now, students may be tempted to leave earlier in order to take OAC's that the Christian Schools do not offer.

Wayne Drost, principal of the Lambton Christian High School, sees the addition of OACs as a challenge, not really as a problem. But he does admit that there will have to be changes. For one thing, it will be hard for Christian high schools not to move to the semester system, at least in the upper grades. And for another, it will be harder, because of the early introduction of OACs, for students to keep their options open.

Bill Barneveld noted, too, that grade distinctions will become blurred because students at various levels will be taking the same Ontario Academic Courses.

We can also expect changes at the post secondary level. John Vriend, principal of Beacon Christian High School in St. Catharines, suggests that the 3 year BA will probably become extinct as universities claim the year that highschools are losing and make 4 year BAs the norm.

Redeemer College will no longer need to offer its grade 13 equivalent program once the first wave of rescheduled students graduates in 1988. Justin Cooper, Academic Program Coordinator at Redeemer, has already met with the highschool principals to discuss credit requirements and promised that Redeemer College will be flexible when admitting students from Christian High Schools.

The CBC:
"Walking away from children"

Henry de Jong

Andrew (Sandy) Stewart, a veteran children's programming producer, with the CBC, has plans to organize support for a national, non-profit, pay TV service for children because, as he puts it, the CBC "boggles the mind."

Stewart, who has produced such long running programs as Razzle Dazzle and Reach for the Top, maintains that the CBC "has walked away from the children." In spite of the tripling of the children's programming department budget, he says, its programs have gone from "absolute disaster to disastrous."

Stewart will have lots of time to devote to his new project: shortly after the CBC nominated him for the prestigious President's award, they fired him.

Excusable excuses

"Please ackuse John for bean absent on Jan. 28, 29, 30, 32, and 33."

"Mary could not come to school because she was bothered by vary close veins."

"John has been absent because he has two teeth taken out of his face."

"Bill was disillusioned by the snow and cold weather and had no way to school after his bus left."

"My son is under the doctor's care and could not take P.E. Please execute him."

from Calgary Christian School Newsletter

The King's College

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Michelle Van Der Molen, "The King's Chronicle"

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Books

Tastes like more

Cracked Wheat and Other Stories

by Hugh Cook
Orange City, Iowa: Middleburg Press, 1984
pp. 123

Reviewed by Stanley M. Wiersma
Professor of English
Calvin College

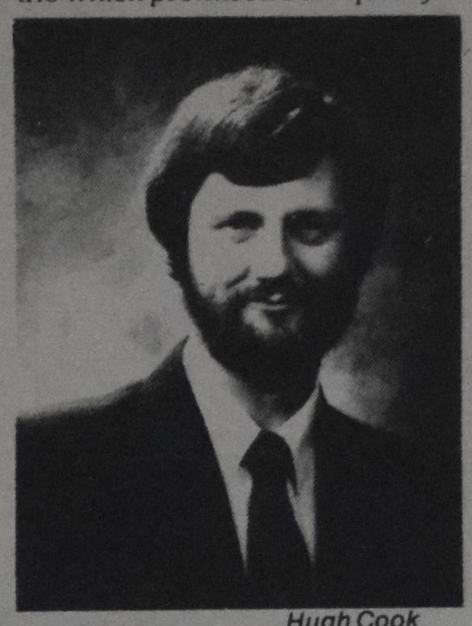
The most satisfying collections of short stories are those which — like Faulkner's *Go Down Moses*, Flannery O'Connor's *A Good Man Is Hard to Find*, and Alice Munro's *The Moons of Jupiter* — are more than the sum of its parts. Though each segment of *Moses* was published independently, Faulkner considered it a novel; O'Connor's *Rises* is unified by the theme that faith is impossible without an experience of crisis; Munro's *Moons* is a celebration of Canadian community.

Just as Faulkner's *Moses* is the lifestory of Ike McCaslin from his parent's marriage to his adulthood in the post-Civil War South, so Cook's *Cracked Wheat* is the story of a Dutch-Canadian from adolescence into adulthood during the period from World War II until the present. "Canadian Education" is about that adolescent male's relationship with a Canadian girl from a troubled family. "Cracked Wheat" is about the same young man, working his way through college now by peddling bread and helpless to heal the broken lives of his customers; he resists temptation, mind you, but the self-righteousness in the resistance is shrewdly observed. In "Pisces" the protagonist, now a professional academician, migrates into non-academia for a rebirth. In "Lesson in Dance" the protagonist as father must accept that his daughter is as much flesh and blood as he is — and as much as the Lord Jesus himself. Add to these accounts two stories written from the point of view of wives and sisters: "Exodus" and "Homesickness." All together, these stories provide what has been lacking: a coherent, imaginative recreation of the immigrant experience after World War II.

But more with an intensity borrowed, I suspect, from O'Connor, Cook demonstrates that faith is impossible without a sense of crisis. "Clown" deals with a runaway who finds the Lord by joining a circus. In "Easter Lily" a community prepared to celebrate the resurrection with an abundance of Easter lilies through Z has not yet learned the more elementary A and B of compassion for a retarded worker. The runaway could not have found the Lord without the circus, and the community would not be indicted so pointedly without the retarded employee. The grotesque as a means of grace in a broken world is a lesson Cook has learned well from O'Connor.

Like his compatriot Alice Munro, Cook has learned to celebrate his Canadian heritage. Unlike Munro, Cook is Dutch as well as Canadian, and the story in which Cook's Dutch-Canadian voice is most distinctive is "First Snow," about a pastor who pays a Monday call on a farmer who missed church the day before. How the farmer has misread the calendar, how the pastor is compelled to deliver yesterday's sermon to an audience of one, and how the pastor's sense of calling is renewed by the experience — all of this readers must discover for themselves.

The greatest single achievement in *Cracked Wheat* is Cook's writing "voice": refined, restrained, reflective, and precise. Until recently associated with Dordt College, Cook was there a member of a trio which promised both quality



Hugh Cook

and diversity: Schaap's primal energy, Vander Mey's avant garde elegance, and Cook's precision of effect. Because he has joined the staff at Redeemer College, Cook's next collection will be written on Canadian turf, deprived of the voices of Schaap and Vander Mey to define his voice against. Cook's voice may change very much as a result of the move, but I hope it does not.

Like cracked-wheat bread, Cook's fiction is wholesome and nutritious. An acquired taste, perhaps, but those who have acquired it demand more.

Hugh Cook was born in The Hague in 1942 and immigrated to Canada with his family when he was seven. He earned an M.A. from Simon Fraser University and an M.F.A. from the Writers' Workshop at the University of Iowa. His stories have subsequently been published in many of Canada's leading literary journals. He and his wife and three teenage children presently live in Hamilton, Ontario, where he teaches English at Redeemer College.

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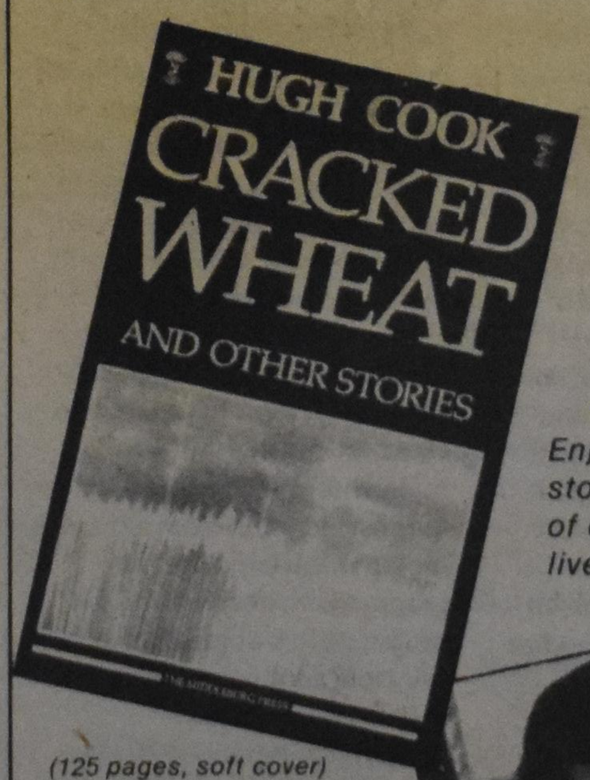

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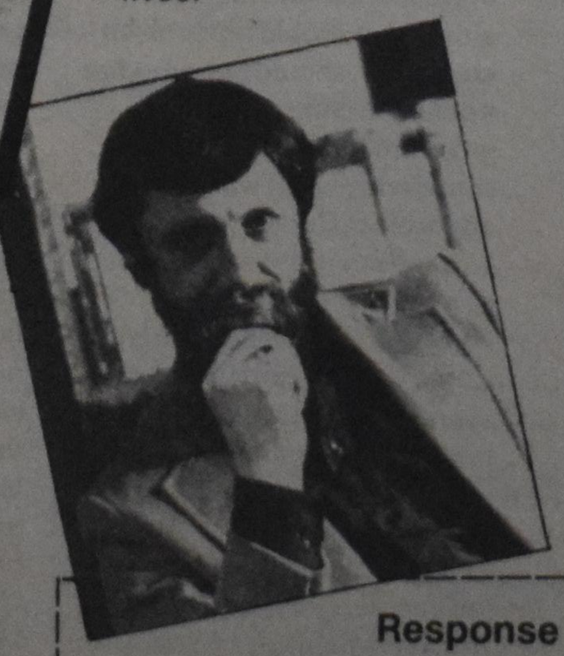

Mr. Cook is an Associate Professor of English at Redeemer College in Hamilton, Ontario.

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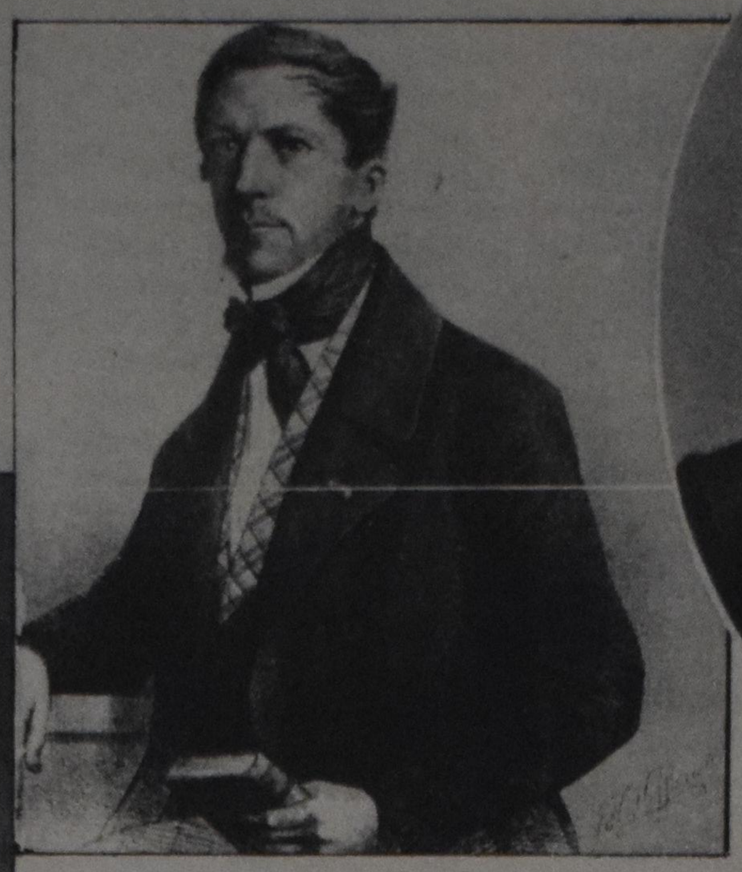
Society

A search for norms in the Scriptures and in creation

Freedom in obedience (1)

Ed Vanderkloet

In the Dutch reformed world in which I grew up in the 30s, there was an extraordinary emphasis on principled living, i.e., there was a whole array of biblical principles as well as derived principles to which Christians ought to adhere in political, educational and social-economic life. Much of that came about through the teachings and writings of Dr. Abraham Kuyper (1837-1920).



(Left) Dr. H. Colijn (1869 - 1949)
(Above) Mr. G. Groen Van Prinsterer (1801 - 1876)
(Right) Dr. A. Kuyper (1837 - 1920) A.R. Party Member of Parliament (around 1875)

Kuyper's great significance stemmed from his unwavering call to be involved in the world as Christians. His strong and sometimes overbearing personality left a deep imprint on his followers and on the Dutch nation, to the point that even today, after an astounding secularization process, the structure of Dutch society still bears Kuyper's marks. He was a giant in many fields whose magnetism deeply influenced the course of the Kuyperian movement. His famous words, "There is not an inch of ground in all of public life of which the Christ who is the Sovereign of all, does not say, 'It is mine,'" electrified his audience (on the occasion of the opening of the Free University in 1880) and has continued to inspire Christians for generations after him.

A host of principles

After Kuyper's death in 1920 the movement continued but in some ways the vision diminished. The original ideas of Groen and Kuyper were not further developed but simply adopted as almost absolute truth. When I went to Young People's Society, for example, we learned a lot about Christian principles and even more of what were called *derived principles*. It was recognized, of course, that the Bible does not address itself to a host of problems which people encountered when they were involved in worldly affairs. Perhaps in order to fill this void, the so-called derived principles were "invented." In any event, there was a host of principles and derived principles which one simply did not question.

For example, the principle of stewardship over our worldly goods meant that one had to guard against extravagance and live within one's means. So far so good. At the same time, however, that the state had to have a balanced national budget was also declared a principle. Working with deficits, although not always avoidable, was portrayed as a violation of principles. Until the mid-30s this principle was almost inviolate. It was the development of modern economics, particularly Keynesianism, which opened up new vistas about how to run a national economy. What we witnessed, in effect, was that many people in the Reformed camp had become (unwittingly, to be sure) conservatives and became identified with classical economics.

Other examples of strictly-adhered-to principles were that only heads of families voted in political as well as ecclesiastical elections. This was argued on the basis of the family as an organism and also as a reaction against the individualistic and atomistic notions of the French Revolution and the Enlightenment. Cremation was morally objectionable and the state, although it should not prohibit cremation, should not subsidize it either, in contrast to governmental subsidy for cemeteries which was advocated. Capital punishment was considered to be a scriptural demand, proportional representation was considered a principle, the jury system was seen as an outflow of the popular sovereignty notion of the Enlightenment (this notion held that a single judge may be wrong, but a jury representing the people is infallibly correct). And the whole system rested on the firm, triple foundation of God, The Netherlands and Orange.

I recently took the trouble to re-read portions of the writings of Kuyper and his political successor Dr. H. Colijn (1869-1944). I found that, although there is much wisdom and insight which we could use even today, there is also an element of certainty on matters that are not so certain at all.

Principles came tumbling down

After World War II, the Dutch churches and Christian organizations witnessed the phenomenon of the "Doorbraak" or "Breakthrough." It was a new movement which wanted to do away with the old Christian political notions of the antithesis and of principles. I should add that this aversion to dependence on principles and derived principles also applied to the doctrinaire adherence to Marxist principles which characterized the socialist movement of before the war. The "Breakthough" wanted to eliminate most of that and make a new beginning based on the best elements from all camps mixed with a large dose of pragmatism, not realizing that pragmatism is as much of a principle as the ones it was supposed to replace.

Within the space of 20 years the carefully constructed building of principles and derived principles almost disappeared from the Dutch scene. The notion of derived principles became an object of scorn and derision, largely because it had been proven to be impractical and sometimes detrimental to public life. Everywhere in Christian circles the cry was heard "Forget about your biblical principles and derived principles; let's return to the Bible itself."

That "back to the Bible" wave was not peculiar to Holland, of course. One can see a somewhat similar development in North America, particularly in fundamentalist circles, where a Christian or reformed world and life view has never been very popular, but where there is a strong emphasis on "What does the Bible say?"

In some ways the new development was a gain. Many of the derived principles were mere human constructs; some were plainly absurd. It became a sterile and often dead system on which one spun all sorts of theories as to what Christians ought to do in politics and social and economic affairs, but in which the living Word was sometimes no longer heard. At the same time, what replaced the old was not necessarily better. We discarded the notion of basic principles and instead opted for a so-called "return to the Bible."

Bible used to support own ideas

What we frequently witnessed was an appeal to the Bible by all kinds of groups who had wildly differing and often strongly conflicting opinions as to what the Bible says. Each group used the Bible to bolster their own ideas (even though they were no longer called derived principles) but they strongly disagreed with each other on many points.

We still see the same phenomenon today. The Christian community is deeply divided with the result that the message of the Gospel is by and large ignored. A good example is liberation theology, which portrays the Gospel as a call to social action, the Lord Jesus Christ as a political or social agitator, and sin as a refusal to join certain revolutionary or reform movements.

Modern theologians such as Jurgen Moltmann and Dorothee Soelle in Europe are examples of people who represent this thinking; their counterparts abound in the Canadian mainline churches. We not only have a liberation theology nowadays, we also have a feminist theology, a theology of race, of sex, of the poor, of economics, and I could go on. We use the Bible to vindicate our preconceived notions about what society ought to be.

Biblicism misleads

We have to be careful how we interpret Scripture. For example, the conviction that the "no horses — no chariots" command of O.T. Israel can be applied to nuclear warfare, I find far-fetched. The principle behind the Lord's order not to engage in warfare in which horses and chariots were employed was that Israel must trust in its King, the Lord. That principle is unchangeable and applies to us as well. But we are not O.T. Israel; we are not a theocracy, and neither is the modern state a church (as was O.T. Israel).

To use an analogous example, the Israelites, soon after their exodus from Egypt, are promised manna from heaven. But the Lord prohibits them to keep any of it till morning (Exodus 16:19) since they must trust the Lord to provide from day to day. We too must trust Him to provide us with our daily bread (that's the abiding principle), but that does not mean that we should discard our refrigerators and freezers in a fit of "trust in the Lord and not in technology" sentiments, ostensibly based on Exodus 16.

A similar, albeit slightly different biblicisrn abounds in many Christian circles who prescribe for nations,

continued on page 12...

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Slofstra has something to sing about

Rev. Peter Slofstra

Malice Gives Way, nine songs composed and performed by Peter Slofstra. Produced by Paul Steenhuis, SRS Studio, London, Ont. Available on tape only from Key Artist Management, 500 Newbold St., London, N6E 1K6; $9.45. Reviewed by Syd Hielema.

After almost 15 years of songwriting and singing, Peter Slofstra has issued his first recording, *Malice Gives Way*. Slofstra, a Christian Reformed pastor serving as a university chaplain in London, has developed a unique folk style that incorporates elements from the sounds of early Bruce Cockburn and blues/rock. His voice is accompanied by his own 12 string guitar as well as keyboards, bass, drums and back-up vocals. *Malice*'s sound is clean and crisp, evidencing fine production work by Paul Steenhuis at the S.R.S. Studios in London.

The recording's nine tunes cover a wide range of sounds and themes. The ground motif which unites the songs is a picture of light shattering darkness, our faithful Father bringing healing to our brokenness so that "malice gives way." Slofstra paints this picture with vividness. The pain he describes is deep and dirty; sin that infects everything it touches. Thus, the healing too is whole and overwhelming, affecting a total reconciliation.

Pain deep and dirty, healing overwhelming

The songs express this theme in various ways. A few examples: "Crisis after crisis" contrasts our lives with Christ's stay on earth. A slow, bluesy account of our "troubles, conflicts, breakdowns" is followed by a more determined, rocking setting of Christ's struggles. These two scenes are then brought together in a powerful cry ending with "Jesus we need you, please strengthen us, comfort us." The combination of Slofstra's voice and back-up vocals creates images of lost sinners with no one else to turn to. The music is gripping and gutsy.

The light of our Father's love comes clearly into focus in "Wonderful Counsellor", one of the most marvellous tunes I've heard in several months. After a guitar introduction which radiates peace and grace, the verses narrate the history of redemption from Abraham to the open tomb. Slofstra, the lyricist, comes into his own here. Each verse graphically captures an emotion-packed slice of redemption history. Listen to this description of Bethlehem's shepherds:

Faces lifted, eyes open wide
Struggling with the how and the why
Shaking knees and fearful pleas
Respond to the heavenly signs.

The entire song overflows with a sense of wonder, restoring the original meaning to the name "Wonderful Counsellor."

God can be found in the darkness

Two of *Malice*'s tunes are prayers. One, "I saw you, God" describes a struggle to come to a better understanding of the Lord. After unsuccessfully searching for God in the beauty of nature, the seeker concludes:

I see you, God, in the darkness
By the light that you gave;
I know you, God, as a fighter
Showing the world an empty grave.

The song's slow, meditative atmosphere fittingly captures its searching quality, and prepares the listener for the paradox that God can be found in the darkness, because "the night will shine like the day, for darkness is as light to Him" (Ps. 139:12).

Slofstra is not suggesting that we cannot see God's handiwork in creation, but rather that if we only look there we will be disappointed by the natural disasters and human sloth that mar the work of the Maker. He asserts that "Christ's recreation" opens our eyes to truly see our Lord at work in this earth.

"Haven't got a tale to tell of drugs or booze,
I never been in trouble with the law;
Haven't been unfaithful to my wife or kids,
I even love my parents-in-law."

Slofstra's love for the blues-rock style comes through in several numbers. "Haven't got a tale to tell" offers his response to the "I've been saved from the gutter" type testimony:

Haven't got a tale to tell of drugs or booze,
I've never been in trouble with the law;
Haven't been unfaithful to my wife or kids,
I even love my parents-in-law.

In an upbeat, slightly tongue-in-cheek manner he goes on to explain that indeed he does have a tale to tell. His story is not as dramatic as others but he's thankful for the home support of love and prayer that helped to lead him to the Lord.

After hearing dozens of "my life was a mess until I met the Lord" songs, it was good to also hear "Haven't got a tale." There are many ways in which the Spirit works to lead sinners to salvation. The Christian home is probably the most important and the least spectacular. Slofstra's tune pays tribute to that vital vehicle of grace.

Delightful moments

There are many delightful moments on *Malice Gives Way*. Slofstra is a fine craftsman with lyrics, a melody and a guitar, and most of the arrangements add to the expressive quality of his tunes. Certainly there are weaknesses also. His voice isn't quite "black" enough to completely pull off the blues-rock sound in "I've got my days." In "Changing Times" the comparison between our ever-changing society and the changeless Christ seems clichéed and simplistic. It doesn't quite ring true.

These, however, are the exceptions. *Malice* on the whole offers a ringing testimony to one of music's most potent combinations: voice and guitar. Through this medium we hear nine very different images in sound of God's love, images of the Light that shines throughout Scripture and still illumines us today.

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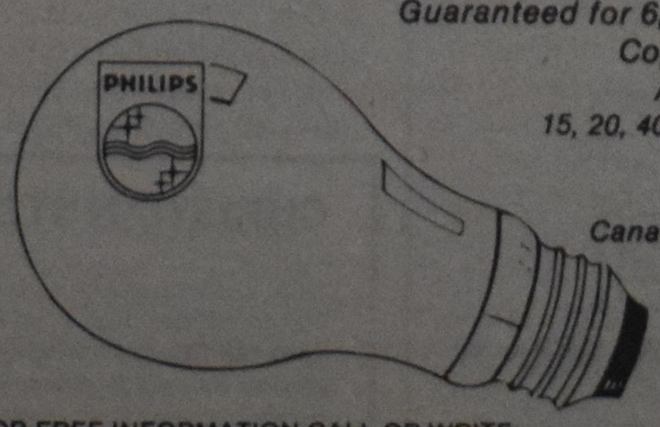

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Feature

Let's be different — for the sake of God's creation

Ernie Langendoen

The Christian is called by God to be a pilgrim, to go on a journey towards an abiding city. At the same time, he is called to be a worker and caretaker of the earth he lives on. In other words, the Christian is asked to recognize the need for a wise development of God's creation, while realizing that his permanent home is not here, that he is in a foreign land.

Most of us in the reformed community would agree with this portrayal. But do we live it out in our lives? The question has bothered me for years.

We drive the same cars

Let's take a look at how we carry out the cultural task we have as Christians. Certainly the reformed community has been actively engaged in many areas. There are the Christian Labour Association of Canada, the Christian Farmers Federation, Salem Mental Health Association, the Christian school movement, and Christians for Public Justice. So then, "What's the beef?"

Often I find that our lifestyle is quite similar to that of our fellow North American neighbours. We live in the same homes, drive the same cars, enjoy many of the same luxuries, and meet each other when we vacation up north or down south.

We complain about acid rain, the deterioration of our drinking water, the amounts of pollutants in the air, and the large amounts of chemicals in the environment. But do we connect our lifestyle patterns to these problems?

For example, half the acid rain comes from cars; are we driving less, looking for alternate means of transportation, driving fuel-efficient cars, walking and bicycling more, and informing our politicians that we support pollution control measures? Do we look for that which is needful and of good quality, for that which has been produced stewardly (using scarce resources wisely and avoiding unnecessary environment damage), and will be useful in making this world a better place to live (for me and for my neighbour)?

Called to be different

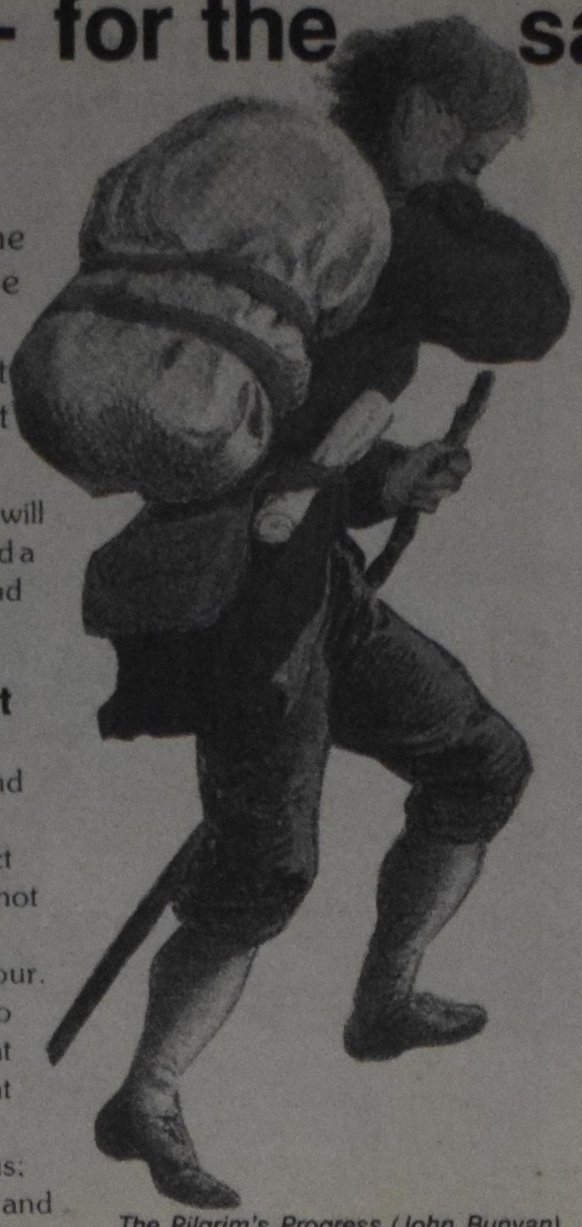
I realize that I must not unjustly judge my brother and sister, nor is it my duty to provide him or her with exact steps on how to live. We do not live by minute laws that determine Christian behaviour. Yet, as Christians we need to look closely at society, and at our lives as individuals and at the Christian community.

Society often influences us; we follow the same patterns and trends that it establishes. This ought not to be. As Christians we are called to be set apart, with lives that are marked by great efforts to live rightly and justly before God, through the power of the indwelling of the Holy Spirit.

Instead of society creeping into our lives and changing us, we should strive to influence our society, calling it to renewal.

Are we then to turn back the clock, get rid of cars to drive horse and buggy, shut off the electricity to light candles, and get rid of computers? No. Technology, industry, and scientific knowledge are blessings from God, which ought to be used for His glory.

But like everything else in this world, these things can be corrupted by Satan and used abusively by man. We must strive to use creation responsibly, with the full insight and wisdom which God has given us, as Christian individuals, as Christian community and as members of society (turning back the clock would be irresponsible, for we would be forsaking the cultural mandate which calls us to develop the creation). We need to develop proper patterns of living.



The Pilgrim's Progress (John Bunyan) vividly describes the Christian's journey through life. In this illustration Christian sets off with his load of sin on his back. Picture from: Eerdman's Book of Classics.

Do we do this? Does our lifestyle reflect a concern for the environment? Can my fellow man see that I have a different reason to live; can he see that I am a Christian?

Let me use an example from an area I am familiar with: my occupation of landscape gardening. Do I needlessly use chemicals and fertilizers to the point where I contribute to pollution and endanger the health of our community, as well as wasting valuable resources, just to make an extra buck? Or do I recognize that by and large lawns can get by with a light fertilizing, giving only that which is needed to maintain a healthy condition (over fertilizing only causes excessively lush conditions, so that the lawn is less able to withstand periods of stress, i.e. drought and disease)? Do I acknowledge that weeds only need to be sprayed once a year (some horticulturalists question whether it is proper to spray them at all)?

Do I promote the greenest, lushest lawn with high maintenance gardens, or do I promote ecologically sound landscapes, landscapes that use easy to care for shrubs and much needed trees, softening an often harsh urban environment?

Is profit my only motive, or do I also extol the virtues of stewardship? How do I confront a public that demands a lush green lawn and a labour intensive garden, and how do I tell them that most pesticides are not needed? At some point I will have to make a stand; enough is enough, and you, dear customer, can do without. As with all other God-given blessings, man can twist the beauty of the creation, so that instead of it displaying God's glory, it becomes a sign of material success.

Let's take a close look at this world; this creation that God has given us. Let's use technology, computers, industry, science, and yes, even chemicals, but use them for God's glory and for the benefit of us and our neighbour. Let's treat them the way blessings ought to be treated, in service and in worship, not of the almighty "I" and at the expense of the creation and the well-being of the neighbour, but of God Almighty, maker of heaven and earth.

Ernie Langendoen has taken off time from his landscaping duties to study at Redeemer College in Hamilton, Ont.

Freedom in obedience

...continued from page 10

corporations, institutions and trade unions a code of ethics based on the New Testament, especially the Sermon on the Mount. Ron Sider and Richard Taylor in their book *Nuclear Holocaust and Christian Hope* repeatedly refer to Christ's command to turn the other cheek when it concerns matters of defence.

But they forget that the Lord is addressing the sinful desire for revenge, not the attempt to maintain order in society. Surely, if a teacher is hit by a bully in the classroom or a policeman attacked by a criminal in the street, they must not meekly turn the other cheek. Such an invitation would do an injustice to Scripture.

In similar vein, those who interpret Matthew 6:25-34 (do not worry about food, clothes, etc.)" in such a way that parents may never worry about a child that goes astray, or that a government may never worry about an enormous arms build-up in a neighbouring country, clearly misapply the Bible.

What is the alternative?

The burning question remains, however: How we can do God's will as we involve ourselves in the affairs of the world? How can we find the inner peace and strength to do our task in this society, relying on the Word of the Lord without worrying constantly whether what we do indeed is in accordance with God's will, and without being frustrated and confused by all sorts of people who also claim to be obedient to the Scriptures and yet pursue policies and courses of action which are diametrically opposed to what we think is right.

We may not return to a neat and detailed system of principles and derived principles. At the same time, we must be very careful not to misuse the Bible, by justifying our hobby horses. Many of us are Kuyperian in the sense that we wholeheartedly stand behind his dictum that there is not an inch of ground in all of public life of which the Sovereign Christ does not say "It is mine." But how, in this business of claiming for Him what is His, do we avoid the danger of claiming for ourselves what we think is His?

It is an age-old question that already seduced the crusaders of the Middle Ages into believing that the conquest of the Holy Land and the slaughter of thousands of infidels was God's will.

Concluded next week ...

Ed Vanderklaet is a member of the Fellowship Christian Reformed Church in Rexdale, Ont., and is deeply interested in the development of Christian societal action.

Easter Liturgies

Hallalujah, He is risen!

Halleluja, Hij is opgestaan!

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Private investigation — a most natural profession

Keith Knight

Television paints an exciting picture of the private investigator: fast cars, flying fists and guns which down their prey with deadly accuracy.

Reality, as I have discovered, relies more on brain than brawn, on thinking rather than shooting.

I graduated a while back from the Canadian School of Private Investigation, believed to be the only such school in the country. The principal instructor is a man who has been a police detective and a private investigator for more than 35 years. He has no fast car, seldom uses force, and doesn't pack a magnum.

I enrolled in the school because of my fascination with law and investigation, but also to develop in my own mind just what a Christian private investigator would do differently from his secular associate down the street.

We are all born investigators. As toddlers, we explore, examine, touch and taste a variety of trinkets and toys. As children we investigate the world around us through the formality of the classroom. We ask questions, we engage in scientific experiments, we do research at libraries. As adults we are curious about our neighbour, we investigate every time we go to the grocery store, or call a minister.

We all use our God-given tools in various ways as we hone out careers as different as mechanic and social worker. Yet in each instance we investigate in order to reach a conclusion: the mechanic investigates an unusual noise and the social worker investigates a client's psychological background.

My 15 years in journalism led me to investigate hundreds of stories from criminal court to education.

Television's private eyes, such as Magnum and Simon and Simon, rely on script writers with a penchant for fancy cars, women and action. Reality relies upon individuals who have developed a keen sense of observation, concentration, memory, intuition, and familiarity with civil and criminal law. Today's private investigator keeps a low profile, drives a dark blue Chevy, blends into a crowd, and solves his case without much fanfare.

What do they do?

Where do you find private investigators? What do they do? Why would you need one?

Cities and larger towns usually have a handful of private investigation agencies. They are listed in the yellow pages. Many of the agencies also offer the availability of security guards to work in shopping centres, hospitals or other large buildings. Some agencies also install security alarm systems in homes or offices.

In Ontario, private investigators must be licenced and fall under the supervision of the Ontario Provincial Police Commissioner.

Divorce cases handled frequently

Private investigators are most commonly called upon when a client sees the need to prove grounds for divorce. Since divorce is so prevalent in our society, this kind of work makes up the bread and butter of many agencies. The work is also the sleaziest within private investigation since it involves surveillance of spouses who are suspected of having an adulterous relationship.

Insurance investigation also takes up a good deal of the time of most agencies. North Americans, especially those south of the border, have become "lawsuit happy." Following automobile accidents, they often sue for whiplash or a sprained back. Insurance companies engage the services of a private investigator to determine if the injury is real or phony.

Corporate work is increasing for many agencies, especially where theft and fraud among employees is suspected. Large companies are reluctant to call in the police, especially if they are uncertain of the source of the fraud or theft. A private investigator is often brought in to determine whether or not the suspicions are correct. Once the company has the necessary proof, the police are called in and the appropriate charges laid.

Finding missing persons a long process

Private investigators are also engaged in finding missing persons. Child kidnappings have risen dramatically in recent years. It is also increasingly common to find husbands or wives desert their families for a variety of reasons and who flee to other towns, provinces or countries to begin new lives. These searches can take up to several years.

If one of your children or a spouse is missing, the services of a private investigator might prove beneficial since he or she can devote all of his or her time to the case. If your business suspects fraud or theft among its employees, a private investigator would be helpful in finding the source.

But if your marriage is in difficulty, consult your pastor, elder, marriage counsellor or other counselling service so that you and your spouse can work out your problems well before the notion of a marriage separation even enters the picture.

It's a challenge

The Christian private investigator, like any Christian professional, must view his or her occupation through biblical norms. There is a need for honesty and integrity. There is also a need to be selective in which kinds of cases he or she accepts. Compassion is a must.

There is, therefore, the challenge to live and work as God wants us to live and work. That applies equally to the Christian school teacher, the GM worker, and the private investigator.

Investigation is a most intriguing, yet most natural, profession. It is at once a marriage of criminal and civil law, of human behaviour, of human depravity, and of justice.

Keith Knight is a free-lance writer living in St Catharines, Ont.

Attention Young People!

Plan to "Press on to Glory"

Kevin Saarloos

"High notes, low notes, and everything in between." These were the famous words of music leader Jack Ippel as he described the 1984 "Special Delivery" convention in Hamilton.

This year plan to attend the 11th annual Ontario convention, "Press On To Glory" at Sir Wilfrid Laurier University, May 17-20, 1985.

There will be three main speakers to lead us for this weekend; Rev. Slofstra of Georgetown, Rev. Veenstra of Clarkson and Rev. Wildeboer of Oshawa. They are eager and excited about sharing this weekend with us. To go along with these spiritual leaders, we will be having the group "Homeward Bound," as our musical leader.

What kinds of things are we going to be doing? Well, each day will start off with early morning aerobics. From there it will be on to mass meetings, to sing, and listen to our leaders speak about the theme, "Press On To Glory". This will be followed by refreshments, and socializing with the other 599 conventioneers. Then it will be time to break up into our Living Groups to exercise mentally and spiritually.

For the sports enthusiast there will be baseball, soccer and evening swimming, but if that doesn't tire you out, there will be a Big Saturday Night Talent Contest. Here, each league is given ten minutes to fill up with whatever talent they have, and the league that wins the contest receives a trophy!

There are also some really great sectionals lined up. For example: Sex & Dating — for girls only, Sex & Dating — for guys only, The Screen Scene, Special Love for Special People and Party On. These will be very informative and interesting sectionals.

On Sunday there will be Reach-Out. This is a chance to go out into the community and really reach out and touch some one with the love of Jesus. These experiences will be shared, at the Sunday evening worship service which family, friends, relatives and everybody is warmly welcomed to attend. Another highlight of our Sunday evening worship service is the choir made up of conventioneers.

Some living groups met outside to enjoy the beautiful weather at last year's convention

There will also be some super Coffeehouses planned with talents such as "Rick brothers" (Rick Dekker and Rick Dees), and the Reinders (Grace and Colleen). The Reinders will also lead the singing at the mass meetings.

So who is hosting this terrific weekend? Why the Simcoe League! They are doing a fantastic job, planning where conventioneers stay, what they'll do and who they'll meet. Although this looks to be a very busy weekend, there will be some free time to make new friendships and reinforce old ones.

Conventions are an excellent time of learning and growing in the faith. It is a time to reinforce our commitment to Christ our Lord with fellow young people.

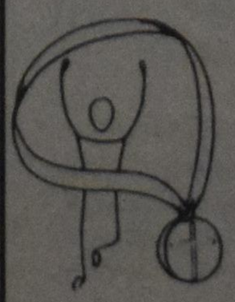
As a planning committee we pray that each young person will be blessed by this convention and that they can go home as a renewed, revived Christian Pressing On To Glory stronger than ever.

Kelvin Saarloos is a member of the Ontario Planning Committee

HE WANTS YOU

TO ATTEND THE 11th ANNUAL ONTARIO CONVENTION

"PRESS ON TO GLORY"



to be held at

Wilfred Laurier University

on

May 17, 1985 to May 20, 1985

Registration closes **March 15, 1985**

See Y'all there eh!!

Classifieds

ATHENS: Athens Christian School invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

BELLEVILLE: Belleville District **Christian School** will have a definite opening in the **primary grades,** with a possible opening in the **Junior grades,** for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.

BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced **science teachers** for the position of science teacher. Send resume to Ren Siebenga, principal.

BRAMPTON: John Knox Christian School invites applications for openings in the **primary grades** or possibly **junior grades.** Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.

DUNCAN, BC: Duncan Christian School invites applications for a grades 5-10 **French teaching** position, for 1985/86 school year. Applications are also invited for possible openings in the **primary** and **intermediate grades** and a **social studies** position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9: tel: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a **grade 4** teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for **grade 5,** as well as for a ½ time **grade 8** position, as principal's relief. Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Gerry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).

GEORGETOWN: Georgetown District Christian School invites applications for possible vacancies on the **Kindergarten** (Part-time, 3 days a week) and the **junior level.** Please submit resumes to Mr. George Petrusma, principal, Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Tel: (416) 877-4221 or (416) 877-6444 res.

GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.

KINGSTON: Due to expansion **Kingston Christian School,** (Grades K-8), will likely have an opening for a full-time teacher in September. The position entails half-time teaching in the areas of **Remedial Special Education** and half-time teaching in a classroom. Additional expertise in French or Music would be helpful. Applications or requests for information to be sent to: Principal, Dr. A.J. Looy at Kingston Christian School, 88 Wright Cr., Kingston, ON K7L 4T9

LONDON: London Parental Christian School invites applications for a **primary** teaching position for the coming school year. Please send your resume and letter of application to: Mr. Herb Goodhoofd, principal, London Parental Chr. School, 202 Clark Rd., London, ON N5W 5E4

LUCKNOW: The Lucknow & District Christian School is seeking applications for a possible position in the **junior** teaching levels ur school is a relatively new interdenominational school situated in the central Lake Huron region. Please address all applications to the school in care of: Mrs. Marilyn Campbell, The Lucknow and District Christian School, Box 550, Lucknow, ON N0G 2S0

OTTAWA: Ottawa Christian School invites applications for a part-time position at the **intermediate/upper grade** level. Please send inquiries or application to: Mr. John Harris, principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6, or call, afternoons (613) 722-5836

ORANGEVILLE: Orangeville Christian School invites applications for a definite opening in the **junior grades,** a possible opening in the **primary grades** and a possible 60% **Kindergarten** position. Music and/or French will be definite assets, but all applications will be considered. Please direct all inquiries to Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6. Tel: (519) 941-3381.

OTTAWA: Redeemer Christian High School requires qualified teachers for **mathematics, biology, drama** and **physical education** for **grades 9-12.** Join a dedicated, capable team. Competitive salary and C.S.I. insurance package. Contact: Derek Maggs, principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8

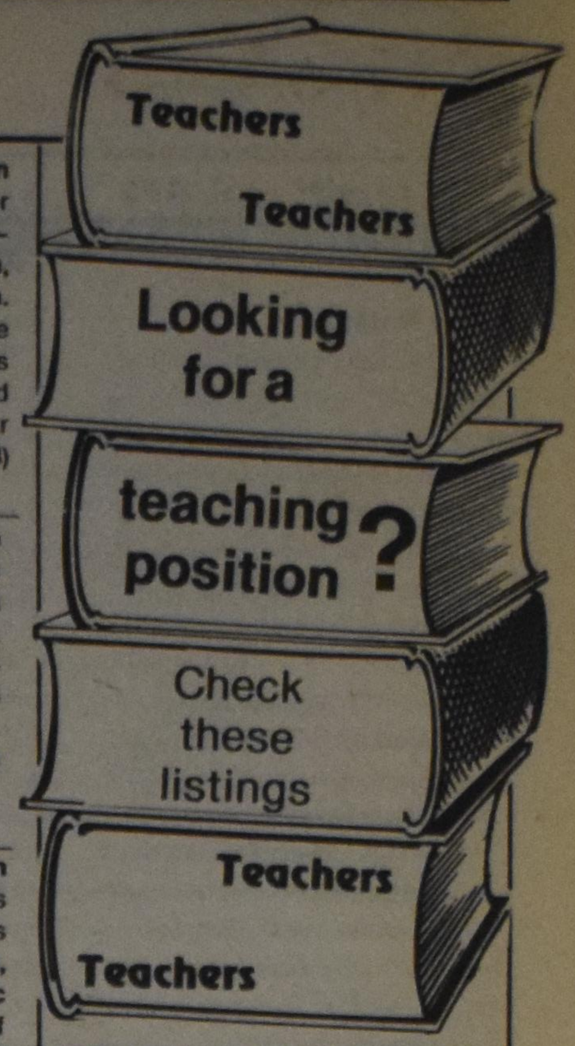
PEMBROKE: The Pembroke Christian School invites applications for a full-time teacher or teacher/principal for **grades five to eight,** beginning September, 1985. Please send application with resume, references and credentials to Mr. H. Huyer, Pembroke Christian School, P.O. Box 563, Pembroke, ON K8A 6X7

RED DEER, Alberta: Christian School invites applications for **Upper Elementary/Junior High — Social Studies, Math, French, Science and Physical Education.** We anticipate several possible openings. Please forward resumes to: Duane Plantinga, principal, Red Deer Christian School, 14 McVicar St., Red Deer, Alta., phone: (403) 346-5795

REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a probable half or full-time position. Ability to teach French at the intermediate level is essential. Please send a resume to: Mr. H.K. Bergsma, Principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior,** and also part-time **music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

More ads on page 15...



SMITHERS, BC: Bulkley Valley Christian High School, Smithers BC, invites applications for teaching any combination of **English, Bible, Man in Society, Home Economics, Social Studies, Math and Science.** Please contact the principal Mr. Rien Moeliker, P.O. Box 3635, Smithers, BC V0J 2N0; tel: 604-847-4238 school or 604-847-2805 home.

SMITHVILLE: Smithville District Christian High School has a position available in **Business Education** and possible positions in combination of **French, History** and **Girls' Physical Education.** Send letters of application and resumes to: M.B. Stroobosscher, Principal, Smithville District Christian High School, P.O. Box 310, Smithville, ON L0R 2A0. Phone: (416) 957-3255.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal,** for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0, requires a **principal relief teacher** to start September 1, 1985. This is a 1 day a week position. Send letter of application and resume to: A.J. VanderStoel, principal, or call (519) 393-5675.

STRATFORD: Stratford & District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0, requires a **Kindergarten** teacher to start September, 1985. This is a two-day per week position. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

SURREY, BC: The John Knox Christian School in Surrey, British Columbia is in need of a **Grade 2** teacher beginning September, 1985. Send letters of application with resume to: The Education Committee, John Knox Christian School, Surrey Campus, 9115 - 160th St., Surrey, BC V3R 4N4; phone: (604) 581-2474. Apply no later than March 15.

SURREY, B.C.: Fraser Valley Christian High School has a possible opening in **instrumental music.** This is a half-time position starting September, 1985. Send letter of application to the principal, at 15353-92 Ave., Surrey, BC V3R 1C3, telephone (604) 581-1033.

More teachers ads on page 15...

Beacon Christian High School in St. Catharines, Ontario

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

Mathematics, Business, Music, Bible, and History

Please send inquiries and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, Ontario L2N 6N7

Hamilton District Chr. Highschool

invites applications for an

Instrumental & Vocal music teacher

and a combination **French & English teacher.**

Send full resumes and references to

Hamilton District Christian Highschool
Ron Derkse, principal
28 Athens St., Hamilton, ON L9C 3K9

The Society for Christian Education in Southern Alberta, operating **Emmanuel Christian School** in Lethbridge & **Taber Christian School** invites applications for the following possible openings:

ELEMENTARY
SPECIAL EDUCATION
MUSIC: Choral/Instrumental
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SENIOR HIGH: Biology/Physics
SENIOR HIGH: English/Drama
SENIOR HIGH: Social Studies
ELEMENTARY: Teacher Aid

Address all letters of inquiry to:

Mr. H. Konynenbelt
802-6th Ave., North, Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 or 328-7195

Covenant Christian School

Box 1595, Leduc, Alta. T9E 2Y9

The Leduc Society for Christian Education is inviting inquiries and applications for the 1985/86 school year. We are looking for teachers for **elementary grades — Kindergarten** (2 days per week) and **grades 1-5.** Educators in agreement with the philosophy of this school are encouraged to apply to:

Linda Knoppers
Leduc Society for Christian Education
Box 1595, Leduc, Alberta T9E 2Y9

Medicine Hat Christian School

318 8th Street N.E.
Medicine Hat, Alberta T1A 5R6
Tel: (304) 526-3246

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year.

Secondary Grades 7 - 10. Two positions. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts.

Elementary Grades. Possible opening for the combined Grades 1 and 2 position.

E.C.S. Two days per week teaching position as well as additional time for secretarial duties.

Send resumes and references or write for an application form to:
Principal William Slofstra

Applications Requested

The **Calgary Christian School Community,** with its 450 students, 32 teachers and 300 families, invites teachers wanting to teach for the Lord to apply for openings at both the main school and the new south school.

- Elementary Grades
- **Elementary Grades**
- **Special Education** (remedial and enrichment)
- **Choral and Instrumental Music**
- **Secondary Specializations**

Calgary Christian School
Jack VandenBorn, Principal
2839 - 49 St., S.W.
Calgary, Alberta
(403) 242-2896

Classifieds

Classified Rates

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Marriages & Engagements	$25.00
Anniversaries	$30.00
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Birthdays	$20.00

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Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Births

BOS: We are thankful to God for the gift of our second son and brother, ALEXANDER DAVID. Born February 5, 1985. Sixth grandchild for Mr. and Mrs. C. VanderSpek, Embro, Ont., and 19th grandchild for Mr. and Mrs. P. Bos, Barnwell, Alta.
Peter, Connie and Peter Bos.

KUURSTRA: Bill and Shirley (Brouwer) praise God for the precious gift of their first child, ELISE MARIE, born January 25, 1985. Elise is the 2nd grandchild for Mr. and Mrs. Cecil Kuurstra, Ancaster, Ont., and the sixth grandchild for Mr. and Mrs. Lester Brouwer, Clara City, Minnesota. The eighth great-grandchild of Mrs. Anna Kuurstra of The Netherlands, 32nd great-grandchild for Mrs. Minnie Brouwer and 57th great-grandchild of Mrs. Gertrude Hoogeveen, both from Minnesota.
Home address: 13 Cardinal Court, Tillsonburg, ON N4G 4S6

SCHEELE: We, Ron and Corrie thank the Lord, for entrusting to us a baby girl, JOHANNA ELIZABETH, born on February 10, 1985. "Annika" is the first grandchild for Mr. and Mrs. D.A. Scheele, Winsum and another grandchild for Mr. and Mrs. G.G. Reyneveld, Harrietsville.
R.R.#2, Belmont, ON N0L 1B0

Teachers

VERNON, B.C.: Christian School invites applications to fill a possible teaching position for **grades 5/6** for the 1985/86 school year. Please send applications, resumes and inquiries to: Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6, (604) 545-7345.

WOODSTOCK: John Knox Christian School solicits applications for a **grade 2** teaching position for the 1985/86 school year. We also have a possible opening in one of the **senior grades.** Send resume to R. VanderPloeg, principal, c/o John Knox Christian School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: 519-539-1492 school, 519-539-2117 home.

WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2.** Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

WELLANDPORT: Wellandport Christian School. Applications are invited for the 1985/86 school year for possible openings in the primary grades, junior grades, and a half-time position in special education. Send all correspondence to: Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272.

Thanks

SCHOON: We would like to thank all our relatives and friends, far and near, for all the flowers, cards and best wishes. But a special thanks to our children and grandchildren for all they did to make our 45th Wedding Anniversary such an unforgettable day. The Lord has blessed us richly.
Mr. and Mrs. B. Schoon, Oshawa.

Anniversaries

Chatham Strathroy
1950 March 17 1985
With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our dear parents and grandparents,

JAKE and ALICE ARENDS
(nee Bos)

It is our prayer that the Lord will continue to bless you and keep you in His care.
Congratulations Dad and Mom, Grandpa and Grandma. With love from your children and grandchildren:
Minnie & Pete Boersma; Michael, Doreen, Kevin, Darryl, Melinda — Mt. Brydges, Ont.
Jerry & Marg Arends; Chris, Laura, Timothy, Stephen — Mount Albert, Ont.
John & Diane Arends; Willy — London, Ont.
Jake & Janie Arends; Joey, Jamie — St. Thomas, Ont.
Charlie & Henny Arends; Susan, Marie, Arlene, Gregory — London, Ont.
Ron Arends — Strathroy, Ont.
Cynthia Arends & Arnold Struik (engaged) — Strathroy, Ont.
Home address: 313 Helen Dr., Strathroy, Ont.

Barneveld Russell
1950 March 1 1985
With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

HANK and ELBERTHA STAAL
(nee Van Ramshorst)

Wedding text: Psalm 48:15.
Congratulations and best wishes from:
Roly & Patricia Staal
Henry & Cora Staal; Kelly, Luke
Harold Staal
Address: R.R.#2, Russell, ON K0A 3B0

Ottoland, Cambridge (G),
Z. Holland Ont.
1960 1985
"Praise God from whom all blessings flow!"
With much joy and thankfulness to our gracious God and Father in heaven, we announce the 25th Wedding Anniversary of our parents and grandparents,

BAS and SYMA BOS
(nee Verrips)

on March 16, 1985, D.V. We pray that God will richly bless them with His word and spirit on this day, and in the days that lie ahead, as He has done in the past.
Congratulations and love from:
Alice & Art Nymeyer; Christina, Sarah, Anne-Marie, Jonathan — Drayton, Ont.
John Bos
Gerald Bos & Hettie Bakker
Eddie Bos
Peter Bos
Marian Bos
— all at home
An Open House will be held on Saturday, March 16, 1985, D.V., from 2-4 p.m., to celebrate this joyous occasion.
It will be held at their house, address below.
Best wishes only, please.
Home address: R.R.#6, Cambridge (G), ON N1R 5S7

Anniversaries

Congratulations to Jacob and Grace Vlaar (nee Dykstra) who will celebrate their 50th Wedding Anniversary, D.V., on March 14, 1985.

Andyk, N.H. St. Catharines, Ont.
1935 March 14 1985
With joy and thanksgiving, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

JACOB (Jim) and GRACE VLAAR
(nee Dykstra)

We thank God that He has been with you all these years, and commend you to His care for the time you may still have together.
Your thankful children, grandchildren and great-grandchild:
Gary & Jannie Prinsen; Brian & Denise, Wabe & Wendy, Cynthia & Pete (boyfriend), Jim, Wayne
Jim & Ann Hook; David, Vicky, Bonnie, Michael
Bob & Carol Vlaar; Troy, Tracy
Keith & Maria Bak; Renny - Bradley (Great-grandchild), Debby & Don (fiance), Doug
Arien & Sally Vlaar; Christine, Pam, Jody
Jim & Jane Vlaar; Lorraine, Sandra, Kelly
Ted & Marjorie VanGeest; Jeffrey, Matthew, Joel
Open house on March 16, from 2:00 - 4:00 at Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont.
14 Ziraldo Rd., St. Catharines, ON L2N 6S9

1960 March 25 1985
Wedding text: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God" (Psalm 146:5).
With gratitude to the Lord and much joy we wish to announce the 25th Wedding Anniversary of our dear parents.

HARRY (Ary) and JANE (Janny VAN GURP
(nee Helder)

May God continue to bless and keep them in His care. Congratulations with love from their children.
Jannette
Betty
Casper
Joyce
Jessica
James
Home address: R.R.#1, Belmont, ON N0L 1B0

It is with great joy and thanks to God that we announce the 30th Wedding Anniversary of our parents,

JOHN and IDA VIS

on Sunday, March 10, 1985.
Love and congratulations from your children:
Dirk & Margaret; Andrew — Kincardine, Ont.
Theresa & Bill; Rachael, Miriam — Owen Sound, Ont.
Lucy — Grand Rapids, Mich.
Wilfred — at home
Ken — Cambridge, Ont.
Home address: R.R.#7, Thunder Bay, ON P7C 5V5

Obituaries

'k Zal gedenken hoe voor dezen ons de Here heeft gunst bewezen.
Met deze woorden van dankbaarheid nam afscheid mijn allerliefste man, onze lieve vader groot- en overgrootvader op 15 februari, 1985,

ALBERTUS VISSCHER

op de leeftijd van 90 jaar.
Weduwnaar van Ymkje Spriensma
Echtgenoot van Janke Tjeerdsma
In dankbare herinnering:

Groningen — J. Visscher-Tjeerdsma
Schagen — J.J. Wiersema
Y. Wiersema-Broeksma
Apeldoorn — J. Veerman-Visscher
J. Veerman
Hay, Ont. — P. Visscher
W. Visscher-Oldenhuis
Beetsterzwaag — R. Terpstra
N. Terpstra-van Hulsteyn
Rotterdam — G. Pool-Terpstra
A. Pool
Klein- en achterkleinkinderen in Canada.
Mary & John Vanes; Jason, Melanie, Joel — Kingston
Bert & Tina Visscher; Henrietta, Jeanette, Peter, Tanya, Harmony — Hay, Ont.
De begrafenis heeft plaats gehad op 19 februari, 1985, in Bierum, Groningen.

On February 26, 1985, after several weeks of serious illness, the Lord called home our dear friend,

JO VAN KEULEN

Our hearts are filled with sadness by this loss, but also with joy and thankfulness because Jo knew that she was going home to be with her Lord and Saviour.
As friends, we pray that the Lord will sustain and strengthen her husband Wim and her children, grandchildren and relatives both in these difficult days, but also in the time ahead. May God's promises brighten their future.
"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55: 8 & 9).
Wil & Rien Van Veen
Adri & Bill Van Wely
Deborah & John Op't Hof
Martha & Kees Van Leeuwen

Personal

Sincere Christian lady, 30, who enjoys outdoor activities, would like to meet an outgoing, sincere Christian gentleman. Reply to Box #4860, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Obituaries

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15).
Feb. 20, 1908 Feb. 5, 1985
We lovingly remember our dear sister, sister-in-law and cousin,

MARTHA BERGHUIS
(nee Smit)

Beloved wife of Henry Berghuis, Strathroy.
Zuidlaren, Holland — J. Smith (Berghuis)
Godlinze, Holland — R. Smit
Mt. Brydges, Ont. — J. Oudman (Smit)
R. Oudman
Amsterdam, Holland — R. Reerds (Smit)
J. Th. Reerds
Huizen, Holland — A. Smit
F.T. Smit (Simonides)
Brampton, Ont, — M. Vanderveen (Smit)
St. Thomas, Ont. — H. Smit (Oudman).

Psalm 23.
"The Lord is my Shepherd" (Psalm 23).
The Lord took unto Himself on February 5, 1985 a dear sister-in-law, aunt and great-aunt,

WIJNTJE MULDER
(nee Oostenbrink)

in her 80th year.
Predeceased by her husband Klaas Mulder on August 12, 1971.
We thank the Lord for the example she was to all of us in her daily walk.
Sister in law of:
Mrs. H. Kiers — St. Catharines
John & Ruth Kiers — Wainfleet
Jack & Betty Knight — St. Catharines
Henry & Joanne Kiers — Smithville
Harry & Diane Kiers — Welland
Wayne & Tess Kiers — Smithville
Ralph & Alice Smit — Dunnville
Roelof Kiers — Fredericton, NB
Mike & Irene Kiers — St. Catharines
and the families.

More classifieds on page 16...

Vacations

- Airconditioning
- Waterbeds
- T.V.
- 26 units

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3 bedroom semi, 1½ bath, finished rec room, in immaculate condition, on quiet court. Rent to be negotiated. Available March 1, 1985. Telephone (416) 579-1402 or

Classifieds

Help Wanted

Elderly gentleman requires **housekeeper** to take charge. Comfortable home in Listowel. Commencing in May 1985. Applicant must speak Dutch or Frisian. Tel: (519) 271-5626.

Full-time help wanted on a **dairy farm.** Must have experience milking cows. Younger person preferred. House available. Write: Cor VanDorp, Box 214, Smithville, ON L0R 2A0; Phone: (416) 957-3087.

Wanted: A Christian married man for a large **dairy farm.** Must be dedicated to dairy cattle, experienced in milking. Will have the opportunity of sending children to a Christian school. Only those seeking a permanent job need apply. No triflers please. Apply stating reference, age, marital status, experience and salary expected. Heida Holstein Farm, Herman VanHattem, R.R.#2, Berwick, NS B0P 1E0; phone: (902) 538-9835.

Obituaries

Enkhuizen, N.H. The Neth. Sept. 28, 1907

Grimsby, Ont. Canada Feb. 15, 1985

ANTHONY KISTEMAKER

is now singing his favourite Psalms in heaven:
Geloofd zij God met diepst ontzag!
Hij overlaadt ons dag aan dag
met zijne gunstbewijzen.
Die God is onze zaligheid:
wie zou die hoogste Majesteit
dan niet met eerbied prijzen?
Die God is ons een God van heil,
Hij schenkt uit goedheid zonder peil
ons 't eeuwig, zalig leven.
Hij kan en wil en zal in nood,
zelfs bij het naad'ren van de dood,
volkomen uitkomst geven.

beloved husband of Antje Douma for 54 years.
Great-grandfather, grandfather and father of:
Liz & George Snieder; Sharon
Hennie & Murray Breen; Sarah, Rachel, Anthony, Anita — Newmarket
Joe & Jackie Kistemaker; Leslie, Michael — Holland Landing
Al & Freda Kistemaker — Hornepayne
Dave & Patty Kistemaker; Eric, Dana
Sherry & Carlo Bin; Amanda
Bonnie, Peter
Tony & Gretha Kistemaker; Wendy, Lori & Jim, Andre, Ellie — Barrie
Peter & Murielle Kistemaker; Jennifer — Sudbury
Bill & Carol Kistemaker; Jeannie — Etobicoke
Tina & Luke Vernhout; Rik, Suzanne — Mississauga
Leo & Gundy Kistemaker; Peter, Tanya — Brampton
Ann & Ben Bergwerff; Julie, Jennifer — Erin
Rik Vernhout wrote:

To Opa

You made time stand still
whenever you were near
Taught me about life
made hazy things clear

Made life stand still
not a challenge was left
Thought you could beat everything
Hoped you could beat death

You put on a face for all
of one that was rough
But to those who knew you
a face was not enough

You were kind and gentle
my grandfather so dear
I miss you now that you're gone
I wish you were here

Goodbye Opa, take care please,
a safe journey for you.
I miss you grandpa,
I love you.

The funeral service was held on Tuesday, February 19, 1985 in the Newmarket Chr. Ref. Church. The Rev. H. Salomons officiating.

Help Wanted

Computer Programmer

REDEEMER COLLEGE has an opening for a full-time computer programmer who will have the flexibility to perform some other related functions. The selected applicant will program with dBase II and III.

Send application including resume and references to:

Business Office
Redeemer College
467 Beach Blvd., Hamilton, ON L8H 6W8
Tel. (416) 549-8024

Field Representative

The King's College has an opening for a field representative. Responsibilities include student recruitment, soliciting funds for the College budget, promoting the College among the constituency, and finding new constituencies. Applicants should have good verbal communication skills, at least two years of university-level education, and a familiarity with Christian post-secondary education, and should assent to the College's educational creed. Extensive travel required (College car provided).

Salary Range: $19,920 - 21,600
Application Deadline: April 1, 1985

Send letter of application, resume, and names of three references to:

Dr. Henk Van Andel, President
c/o The King's College
10766 - 97 Street, Edmonton, Alberta T5H 2M1

BETHESDA

The Christian Association for the Handicapped
invites applications for the full-time position of

ADMINISTRATOR

who will provide leadership and supervision, and control the budgets of a residential facility for 19 handicapped adults and a network of community support programs.

Qualified applicants will have graduated from University in an appropriate field of study, will have previous experience in a supervisory capacity and will have experience with handicapped people, or have an equivalent combination of education and experience. The successful applicant will possess a strong Christian perspective.

Interested candidates are invited to submit a resume by March 15, 1985 to:

The Bethesda Association
c/ o Secretary of the Board
P.O. Box 40 , Mt. Lehman, BC V0 X 1V0

Covenant and Westend Christian Reformed Churches of Edmonton, Alberta

are seeking applicants for a full-time position of

YOUTH PASTOR

Applicants should have one of the following degrees or equivalent: BA, BEd, BDiv, MCE. Experience as a youth pastor is also an asset. Consideration will be given to either ordained or unordained persons and to shared husband/wife teams.

Covenant and Westend Churches are presently in the process of amalgamating to form one large, dynamic, outreach-oriented church. They have a combined youth population of 250 young people between the ages of 16 and 25, who have been served by a youth pastor since 1981. The successful candidate will serve on a team ministry with the primary responsibility in youth work and a secondary responsibility in outreach. Duties will commence September 1, 1985. Salary and benefits commensurate with training and experience.

Interest applicants should submit a letter of application, resume, and the names of three references to:

Search Committee
10667-10 Ave., Edmonton, AB Canada T6J 5S4
For further information, contact Mr. M. Kool, 403-487-4155

Director of Business and Development

The King's College will fill an existing senior administrative position with responsibility in Development and Business. Duties include managing the College's fundraising campaigns, generally promoting the College, supervising field representatives, managing accounting procedures and budgeting, maintaining fiscal control, and supervising clerical, business, and building staff.

The successful applicant should have a professional accounting degree or B. Commerce, experience in business management, experience in marketing or promotion, experience in fundraising, good interpersonal skills, knowledge of and commitment to Christian education, and ability to understand and work with College constituency.

Salary Range: $27,000 - 36,000
Deadline for application: April 1, 1985

Send letters of application, resume and references to:

Dr. Henk Van Andel, President
c/o The King's College
10766 - 97 Street, Edmonton, AB T5H 2M1

The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Help Wanted

Steady year-round **greenhouse** position for ambitious person in the Hamilton-Niagara area. Please call (416) 643-1628.

For Sale

Potatoes for sale: Yellow potatoes (Hollandse aardappelen) for sale. Call Cecil Westra, R.R.#5, Woodstock, ON N4S 7V9 or phone (519) 467-5252 or 539-5129.

For sale by owner: Modern dairy farm, large quota, lock, stock and barrel. Close to Woodstock Christian Reformed Church and Christian school. For details in writing, please write Box #4857, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Bradenton, Florida, Orange Grove Park. Mobile home 40 x 10, air, carport, fully furnished, bedding, dishes included. Walking distance to Chr. Ref. Church, stores and restaurants. Price $7,000.00 Canadian. Available April 1, 1985. Phone: 416-637-7638.

For sale: combination farming and/or business property including a remodelled house with three bedrooms and two bathrooms. Location south/west Ontario close to church and Christian school. Owner will gladly offer assistance to interested parties. Reason for selling is" early retirement. Reply under Box #4859, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

We sell children's coveralls! Sizes 2,4,6 for $16.25; 8,10,12,14 for $18.75; 16,18 for $20.00. Sturdy poly/cotton. Prepaid only. Add $2.00 for postage and handling.
Frontier Farm Clothing
R.R.1, Palmerston, ON N0G 2P0

Help Wanted

Full-time **farm worker** required in the Niagara area. Phone: (416) 563-8409.

Real Estate

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We need listings of all types of poultry farms.
Contact Peter Damsma
(519) 482-9849
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Events

CALENDAR of events

Jan. 7 - Apr. 19 Maps and Compasses: charting our course in a changing world; sponsored by the Institute for Christian Studies. Watch for advertisement.
Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1
Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Mar. 9 Organ Concert at First CRC (Charlton & Hess) **Hamilton;** 8:00 p.m. with Andre Knevel and Ken VanderWal.

Mar. 11 Lecture by Dr. Daniel Cloete at 8:00 p.m. at Rehoboth CRC, **Toronto.** Multi-Cultural lecturer at Calvin College; South African coloured pastor and professor. Topic: "A moment of truth" regarding recent efforts by Christians to address the issue of Apartheid. Sponsored by ICS.

Mar. 15 Salem Contact Evening; Trinity CRC **St. Catharines,** Ont.

Mar. 18-30 CSS's Harry Houtman in Alberta.

Mar. 18-31 Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W. Calgary, AB T3B 1C3; (403) 286-3195.

Mar. 23 Back to God Hour Rally. In St. Paul's Anglican Church in **Toronto.** Speaker: Dr. Joel Nederhood. Special music by the Choirs and Brass under the direction of Leendert Kooij with Andre Knevel at the organ; 8:00 p.m.

March 1st – March 30th Special "Springtime in Holland" and "The Psalms and the Seasons" tour with 25 foot screen, six projectors sponsored by the Canadian Home Bible League (416) 741-2140.
Springtime in Holland: March **Aylmer** CRC; 5, **Stratford** CRC; 6, **Essex** CRC; 7, Bethel RC, **Brantford;** 14, Cornerstone Canadian RC **Hamilton;** 15, Canadian RC **Smithville;** 16, Centennial High School, **Welland;** 18, 1st CRC, **Owen Sound;** 19, 1st CRC, **Burlington;** 20, Ebenezer Canadian RC **Chatham;** 21, 1st CRC, **Guelph;** 22, Maranatha Canadian RC, **Fergus;** 26, Maranatha CRC, **St. Catharines;** 28, **Orangeville** CRC; 29, Ryerson United Church, **Ancaster;** 30, **Willowdale** CRC.
Psalms and the Seasons: March 8, **Grimsby** CRC; 9, **Listowel** CRC; 11, Springdale CRC, **Brantford;** 23, **Drayton** CRC; 25, Hebron CRC, **Whitby.**

NOTE: Due to an abundance of classified ads, we had to reduce the Calendar of Events this week.

Next Issue

Dated	Mailed	Classified	Display
Fri. Mar. 15	Tues. Mar. 12	Thurs. Mar. 7-8:30a.m.	Wed. Mar. 6-8:30a.m.
Fri. Mar. 22	Tues. Mar. 19	Thurs. Mar. 14-8:30a.m.	Wed. Mar. 13-8:30a.m.
Fri. Mar. 29	Tues. Mar. 26	Thurs. Mar. 21-8:30a.m.	Wed. Mar. 20-8:30a.m.

Enchantment time again!

RED MESA TOUR '85
September 17–24

A week packed with enchantment, understanding, and fellowship is waiting for you in New Mexico and Arizona. The tenth annual bus tour will take you to meet Navajo and Zuni Christians in pueblos, churches, trading settlements, schools, and cities amid rocky canyons, desert plains and pine-clad mountains. Write for your information now.

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(416)637-3434

Let's Play CHESS

Pete Layer

THE DECEMBER LADDER

Contestants Problems:	#1028	#1029	#1030	#1031	Sub. Total	Prev. Total
Points:	3	2	3	2	10	Total
P.W. Lamain	1	Game	only		1	84	85
J. Wilms (VII)	3	0	3	0	6	73	79
K. Amsinga (IX)	3	0	3	2	8	68	76
G. Bloemendal (III)	3	0	3	2	8	46	54

Comments

The race for the top continues with three contestants headed for the finish line. Surprisingly, a 130-year-old problem fooled everyone. Each of the solvers cracked the tough 3-mover even though it took much longer to solve. With two movers, solvers should analyze the Black moves very carefully to avoid traps or tries.

December Solutions

#1028 (Game Position) 1. NxP ch., BxN; 2. Q-R3, threat: 3. QxB and 4. Q-R8 mate. 2. P-N3; 3. RxP and 4. Q-R6 ch. 2. --, N-R4; 3. QxB, NxB; 4. Q-R8 ch., K-B2; 5. RxP ch., K-B3; 6. Q-R6 ch., wins.

#1029 (Brown) Key: 1. B-KB4, threat: 2. QxBP mate.
Tries: 1. B-Q3?, P-Q3 no mate 1. N-Q5?, K-K3 no mate

#1030 (Loshinsky) Key: 1. Q-N5 threat: 2. N-K6 ch., K-Q4; 3. R-K7 mate or 2. --, K-K5; 3. R-N4 mate.
Variations: 1. --, R-K3 ch., 2. QxR ch., K-Q4; 3. R-N5 mate.
1. --, N-B4; 2. P-B3 ch., K-Q4; 3. R-N5 mate.
1. --, QN other; 2. B-R7 ch., K-Q4; 3. R-Q7 mate.
1. --, RxN; 2. R-N4 ch., K-B4; 3. NxP mate or 2. --, PxR; 3. Q-K3 mate.
1. --, N-B3; 2. P-B3 ch., K-K5; 3. R-K7 mate.

#1031 (Levshiz) Key: 1. Q-B5 threat: 2. Q-K5 mate.
Try: 1. Q-B2?, 1. --, Q-B7 no mate.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 8 until May 24.**

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan De Jong,
Manager

GEEF EEN STUDENT DE KANS WERK TE VINDEN

EN WIJ ZULLEN U HELPEN MET DE ONKOSTEN

Wij vragen Uw aandacht voor CHALLENGE '85, een programma gericht op studenten die deze zomer werk hopen te vinden en dus waardevolle ervaring in de arbeidswereld hopen op te doen.

Het "Summer Employment/Experience Development (SEED)" aspekt van CHALLENGE '85 is bereid hulp te verlenen aan particuliere ondernemingen, gemeenten, en liefdadigheidsinstellingen en een belangrijk gedeelte van de onkosten te betalen om studenten die ervaring te geven.

U neemt vandaag de eerste beslissende stap door een student practische ervaring — aangepast aan zijn studie en toekomstige plannen — aan te bieden. **De laatste datum van aanvraag hangt af van de provincie waarin U woont, maar valt tussen 15 Maart en 1 April, 1985.** Onze ambtenaren staan gereed Uw vragen te beantwoorden en te helpen om Uw voorstel uit te werken. Bel vandaag Uw plaatselijke Employment Development Branch Office of het kantoor van de Canada Employment Centre voor volledige inlichtingen hoe het programma CHALLENGE '85 U tot voordeel kan zijn.

Employment and Immigration Canada
Flora MacDonald, Minister

Emploi et Immigration Canada
Flora MacDonald, Ministre

Challenge '85

Canada

Dutch

Dienen beter dan debatteren (2)

Herman de Jong

Bertus vertelde over zijn jongensjaren. Met een vriend Rinus kwam hij in debat over de schepping. Bertus zei dat het in zes dagen gedaan werd, maar Rinus had het over miljoenen jaren. De jongens vormden twee groepen: de "Paradijs" en de "Dinosaurus" clubs. Meester Oosterveen vond dat de fijne sfeer in z'n Bijbel klas was verdwenen. "Wist hij nu maar wat er aan de hand was! Hij zou het spoedig weten ...

Dat zat zo! Op een Zaterdagmorgen werd er weer vergaderd in het Stadspark. Natuurlijk was het moeilijk steeds maar weer over hetzelfde onderwerp te debatteren. De jongens raakten beu van de 'zes dagen.' Thuis hadden ze het "Schilder" klokje horen luiden. De strijd der ouderen werd de strijd der jongeren. Die middag moest de "Paradijs" club lopende naar huis, want de dinosaurussen hadden de banden van hun fietsen leeg laten lopen.

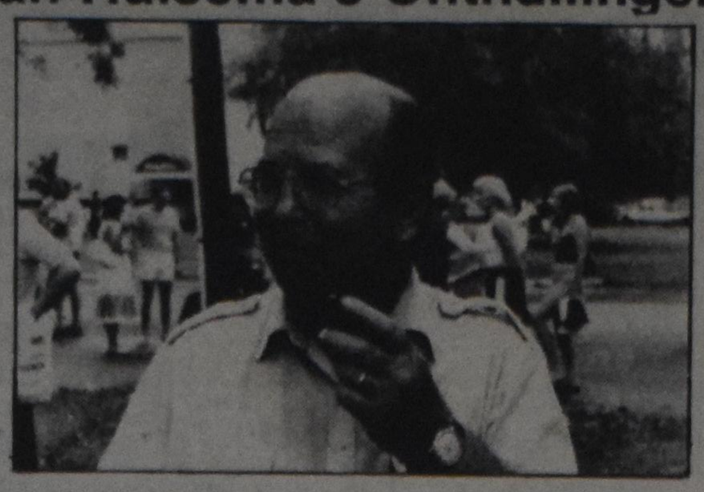
Jongens zijn jongens: Moe van het felle debatteren, werden de volgende Zaterdagen besteed elkaar met katapulten en stokken, waaraan kettingen met scherpe haken, te bestrijden. Eerst nog bonden de leden der "Paradijs" club papiertjes met passende Bijbeltektsten om de steentjes die ze in de elastieken van de catapulten legden, maar dat werd weldra vergeten. Moegestreden kwam de "Paradijs" club de stad binnen langs de Hereweg, terwijl de "Dinosaurussen" de Paterswoldse Weg gebruikten.

Zondagsmorgens zaten ze met vrome gezichtjes in diverse Gereformeerde Kerken.

Aan alle goede zaken komt een eind. Bertus kwam op een Zaterdagmiddag thuis met een fikse buil op zijn hoofd. Even later ging de telefoon. De vader van Rinus. "Wist mijnheer Van Halsema, politie agent van de stad Groningen, ouderling der Oosterkerk, classis deputaat, dat zijn lieve zoon Bertus gedurende de morgen met een haak, bevestigd aan een stok, een snede van 5 centimeter veroorzaakte op het gelaat van Rinus?" Het leek wel een procesverbaal.

Zo kwam de duistere geschiedenis aan het licht en meester Oosterveen kreeg er van te horen. 's Maandagsmiddags had hij de jongens alleen. De meisjes kregen les van de handwerkjuf. Fijn, dachten de jongens, lekker schaken. Maar die vlieger ging niet op. De meester verzocht hen plaats te nemen op de banken direct voor zijn buro, en: armen stijf over elkaar! Met verbeten koppen zaten de knapen hun lot af te wachten ....

Van Halsema's Onthullingen



Meester zei eerst niets. Zat naar buiten te staren. Neuriede: "Er ruist langs de wolken, een lief 'lijke Naam.' Toen begon hij te praten, zachtjes voor zich heen." Jongens, wie van jullie heeft de laatste weken nog echt vertrouwelijk kunnen bidden?" Beschaamd bogen ze de hoofden. "Juist," zei de meester.

Hij nam zijn horloge van de pols. "Kijk eens jongens, dit prachtige horloge werd door nietige mensen in een uur tijd gemaakt. En dit stukje krijt in een paar minuten. En dit wollen draadje van mijn pak vloog in minder dan een seconde door een machine. Zou dan de almachtige God niet in staat zijn de wereld in zes keer vier-en-twintig uur te scheppen? Hij had het wel in een seconde kunnen doen, hoor! Luister maar eens naar 1 Corinthe 15:52: allen zullen zij veranderd worden in een ondeelbaar ogenblik. Let wel, jongens: dat doet God toch ook in een flits?

En nu ... nu gaan we bidden of de Here God jullie harten wil schenken die de Here Jezus liefhebben. Want als er ook maar iets of iemand anders centraal staat in je leven jongens,-en dat was het geval bij jullie-ben je er finaal naast ...

Straf kregen de jongens niet. Wel haalde meester Oosterveen een zwaar pak Bijbelgenootschap tractaatjes te voorschijn. Die moesten ze Zaterdagmorgen door de stad verspreiden. In groepjes van twee. Zorgvuldig koos de meester de tweetallen. Een Paradijseling en een Dinosaurus. De jongens merkten dat niet eens ...

Dertig jaar later zou er een kerkgenootschap minder zijn. Want meester Oosterveen wist dat dienen beter is dan debatteren.

Als je't mij vraagt

Syrt Wolters

Hoe moeten we getuigen?

Jezus Christus in Zijn hogepriestelijk gebed bid heel vurig dat degenen die Hem voor de Vader gegeven zijn, zich in de wereld zullen openbaren als een "eenheid." Niet maar kleine twinkelende kaarsjes in allerhande hoekjes, maar een licht op een berg! De wereld moet kunnen zien dat de gemeenschap van gelovigen er een eigen manier van leven op na houdt. Een eigen levensstijl heeft. Niet alleem persoonlijk, maar bovenal gemeenschappelijk.

Maar ook hier: niet alleen gemeenschappelijk, maar ook individueel.

Als je in een kapperszaak werkt kom je met allerhande mensen in aanraking. Nu is het mijn gewoonte niet om een gesprek te beginnen met een klant. Daarvoor zijn ze niet gekomen. Ze komen om geschoren of geknipt te worden; dat is mijn eerste taak en dat moet ik "Christelijk", dat is, op zijn best doen.

Maar als de klant begint te praten, blijkgevend dat hij wel een gesprek wil, dan openen er zich natuurlijk veel meer mogelijkheden. Zo heel ongemerkt doen die gelegenheden zich voor. Als een voorbeeld daarvan, het volgend verhaal.

Een van mijn klanten was een tanden chirurg. Hij kwam oorspronkelijk uit Londen, Engeland. Nou, dat kon je ook wel merken. Hij was zo "Britisch" als je maar kunt zijn.

Eens, op een Maandagmorgen kwam hij de salon binnenstappen om geknipt te worden. Om een praatje te beginnen vroeg hij of ik een bepaalde voetbal wedstrijd gezien had. Ik antwoordde: Nee, ik heb het niet gezien. Daar had ik het bij kunnen laten. Maar ik zei ook dat ik op die tijd in de avonddienst van de kerk zat. O, zei hij, je gaat nog naar de kerk? Ik vertelde hem dat ik gewoonlijk twee keer per zondag naar de kerk ging.

Dat vond hij blijkbaar wel goed. Hij had bij ervaring ondervonden dat sommige mensen dat nodig hadden. Hij was zelf niet een van diegenen die dat nog nodig hadden. Niet omdat hij niet wist wat het was, o, ja, wel heel goed, want hij was een zoon van een Anglicaanse dominee in London. Hij wist er alles van. Het was hem met de paplepel ingegeven. Zoveel zelfs dat hij er kots misselijk van geworden was en alles overboord geworpen had.

Hij was nu een atheist, iemand die niet aan God noch aan een "hiernamaals" gelooft. Vervolgens trachtte hij mij te overtuigen dat alles wat met kerk te maken had, maar "humbug" was.

Ik heb hem toen geantwoord dat ik niet zo was. Dat ik integendeel een persoonlijke relatie met Jezus Christus had en dat dat mijn hele leven richting gaf. Ik vertelde hem ook dat hij niet behoefde te proberen om me "te bekeren"; evenmin als ik zou trachten hem te bekeren. "Uw standpunt is uw eigen persoonlijke verantwoordelijkheid en niet de mijne."

Het eigenaardige van die man was, dat telkens als hij aan de kapperszaak kwam hij altijd het gesprek in dezelfde richting stuurde: dat hij atheist was en dat er, logisch geredeneerd, niet zoiets kon bestaan als een hemel en een hel. Daar gaf ik hem ook wel altijd gelijk in. Geloof kun je ook niet met je verstand beredeneren.

Dat ging zo voor een goed aantal jaren. Een heel enkele keer mocht hij dan niet op datzelfde onderwerp terug komen, maar dat duurde nooit lang: altijd kwam het weer terug op het onlogische van "geloven" wat de "kerk" zegt, enz.

Maar de dokter werd zelf ziek: kanker. Hij moest naar het ziekenhuis voor een operatie. Enige tijd na z'n operatie kreeg ik een telefoontje van het ziekenhuis, met het verzoek of ik Dr. Zo en Zo in het ziekenhuis kon helpen. Natuurlijk kon dat wel.

Toen ik er kwam kon ik dadelijk wel zien dat hij het niet gemakkelijk gehad had. Maar ja, wat zeg je als je bij een zieke op bezoek komt? Ik zei, "Hoe gaat het dokter?" Z'n antwoord was heel typerend. Hij zei, "Wel, nu gaat het wel weer aardig goed maar een poosje geleden was ik wel benieuwd of ik het nu zeker zou weten.'

Ik vroeg hem verwonderd: "Wat bedoelt u?" "Nou, je weet wel wat ik bedoel, van dat leven "hiernamaals" en zo."

Toen kon ik het niet helpen hem op een nogal strenge toon te zeggen: "Dokter, u valt me dik tegen!" Hij keek me aan en vroeg: "Waarom dan?" Toen zei ik hem: "Dokter, al die jaren dat ik u als klant heb gehad, hebt u altijd de indruk willen wekken dat u zeker was dat er niets was en niets bestond na dit leven. Nu blijkt dat u al die jaren alleen maar gegist en geraden hebt. Uw ongeloof gaf u heel wat minder zekerheid dan mijn geloof."

Hij schrok er wel een beetje van. Hij kreeg het ineens door dat ik hem in de kaart gekeken had. Hij begon over heel wat anders te praten. Hij heeft nog enkele jaren geleefd, maar hij heeft het onderwerp nooit meer aangeroerd in mijn bijzijn. Zover ik in staat geweest ben om te oordelen, is hij in zijn ongeloof gestorven.

Syrt Wolters heeft een kapperszaak in het "Empress Hotel" in Victoria, BC

Een geleerde dringt aan op excuses aan Oekrainers

(Canadian Scene) — Als Japanse Canadezen vergoeding krijgen voor hun internering gedurende de Tweede Wereldoorlog, vinden sommige Oekrainische Canadezen dat hun volk op z'n minst recht heeft op excuses voor overeenkomstige behandeling gedurende de Eerste Wereldoorlog.

In een artikel uit Winnipeg, zegt The Canadian Press:

Als de Japanners deze kwestie ter sprake brengen en de Canadese regering bereid is om dit soort excuses aan te bieden, "dan moeten absoluut ook de gebeurtenissen in de Eerste Wereldoorlog genoemd worden, toen Oekrainers precies hetzelfde hebben ondergaan," zegt Michael Marunchak, een Oekrainische geschiedschrijver, geleerde en auteur, die in Winnipeg woont.

De Japanners hebben met hun actie goede resultaten gehad, maar dat is niet het geval voor 8000 mensen, voornamelijk immigranten uit de Westelijke Oekraine, die gedurende tenminste een deel van de Eerste Wereldoorlog opgesloten geweest zijn in kampen zoals er één was in Brandon, Man. in de oude Wheat City Arena, en in Winnipeg.

De moeilijkheid is waarschijnlijk ten dele te wijten aan het feit dat er maar weinig van die mensen nog in leven zijn en er nog minder mensen bereid zijn om over hun gevangenschap te praten. Ook zijn veel officiele stukken waarin

Vervolg op pagina 19 ...

Excuses aan Oekrainers

... vervolg van pagina 18.
mishandelingen en barre omstandigheden beschreven werden, verloren gegaan of vernietigd.

Maar de Heer Marunchak en Jaroslav Rozumnyj, een professor in Slavische studie aan de Universiteit van Manitoba, zijn van mening dat de feiten bekend gemaakt moeten worden.

"Dit is iets dat dit land nooit had mogen doen," zei de Heer Rozumnyj.

Hoewel er geen aanwijzingen zijn dat Oekrainers land en bedrijven verloren hebben zoals de Japanners toen zij ongeveer 25 jaar later werden geinterneerd, hebben zij wel wat persoonlijke bezittingen verloren en sommigen zelfs hun leven.

Andrew Grapko, 18 jaar oud, is in juni 1915 doodgeschoten toen hij probeerde uit het kamp te Brandon te ontsnappen. Hij was één van een totaal van 6 mensen over het hele land die doodgeschoten zijn tijdens een ontsnappingspoging.

Ongeveer 100 mensen stierven aan ziekten. Zo veel mensen liepen TBC op dat men een speciaal ziekenhuis daarvoor moest stichten.

Het was ironisch dat de meeste Oekrainers die naar Canada gekomen waren, vluchtelingen waren uit de onderdrukking van het Oostenrijks-Hongaarse Rijk.

Het eerste van de 24 kampen die door het hele land werden opgetrokken werd in 1914 in Montreal opgezet. Het grootste was in Kapuskasing, Ont., waar in 1916 1200 gevangenen in opstand kwamen en velen gewond werden. Ongeveer 800 mensen werden in het kamp te Brandon vastgehouden.

In 1916 werden 6000 mensen vrijgelaten om te gaan werken in fabrieken die tengevolge van de oorlog hun arbeiders kwijtgeraakt waren, maar ze moesten wel eerst een verklaring van trouw ondertekenen en beloven dat ze zich bij de politie zouden melden.

Toen de oorlog in 1918 voorbij was, verdwenen de kampen niet direct maar ze werden nog tot 1920 gebruikt om mensen in onder te brengen die door de regering als politiek ongewenst werden beschouwd. Het kostte ongeveer $3.2 miljoen om ze in stand te houden, in die tijd een aanzienlijke som voor een regering.

Peter Melnycky, een historicus in Edmonton, heeft wat onderzoek gedaan in deze kwestie en zegt dat de interneringskampen vaak de laatste halteplaats werden voor werkeloze Oekrainers die door het land zwierven.

Het moet een verschrikkelijk traumatische ervaring geweest zijn," zegt hij. Het stekt hun tot eer dat zij toch de idealen die zij hadden, niet opgegeven hebben."

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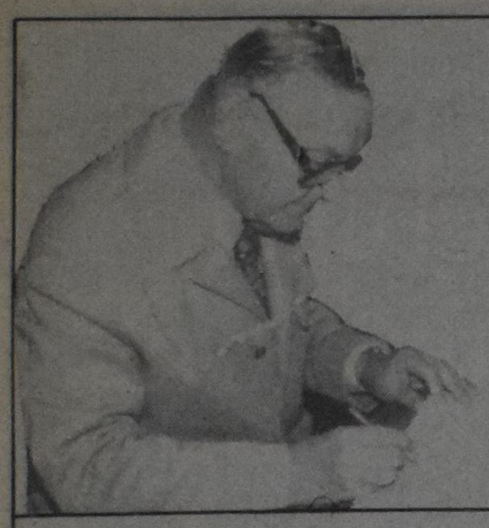

Building on the Rock

Rev. Henry Van Andel

Look at the birds

Look at the birds of the air ...
Are you not of more value than they? ...
Matthew 6:26

It is striking how deeply aware our Lord Jesus was of the beauty of nature which surrounded Him. In His teachings He mentioned more than 20 animals. Generally speaking, He mentioned them for three different purposes.

First, He took them as examples for good conduct and also as warnings for bad habits. He said to His disciples that they should be wise as serpents and innocent as doves. He called them sheep who should hear the voice of their shepherd. On the other hand, He called king Herod a fox and He spoke of wolves as threats for the sheep.

Secondly, He pointed to animals in order to explain His own pastoral care. When He addressed Jerusalem that had killed its prophets and stoned God's messengers, He said: "How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" He also spoke of His own sufferings when He said that, unlike foxes with holes and birds with nests, He had no place to lay His head. And let's not forget that He Himself was the Lamb that takes away the sin of the world.

And thirdly, He pointed to God's care for animals even if they were insignificant and small: "Are not five sparrows sold for two pennies and not one of them is forgotten before God. He mentioned also the birds in our text from the Sermon on the Mount. He said: "They do not sow, neither reap, nor gather into barns, and yet they are fed by our heavenly Father. Then He added: "Are you not of more value than they?"

Don't forget to look at nature, worrying Christian!

Published posthumously

Family

Informative book on SIDS

Silent Farewell, Marg Coates. Welch Publishing Company Inc., 960 Gateway, Burlington, Ont., 1984; 125 pages. Jenny Oldengarm, Harriston, Ont.

The sudden, unexpected death of an apparently normal infant is a traumatic event in the lives of parents and families. The theories about SIDS (Sudden Infant Death Syndrome) are many and varied. None of them satisfy and comfort the grief stricken parents, nor do any of them alleviate the anxiety which is experienced in subsequent pregnancies.

About 1 in 500 infants in Canada succumb to SIDS. There is an increased incidence of marital disharmony and tension following such a death.

In light of these facts, which the author presents in a simple manner, it is advisable that everyone become familiar with SIDS and the grieving process. At the time of the bereavement much activity takes place. It is in the emptiness afterwards that friends and relatives can help. The book is addressed to both parents and others who are involved as friends or family.

This is an interesting and helpful book. A word of caution is in order here. The author has definite opinions on homeopathic remedies, and is quite emphatic on their positive value. She stresses the importance of the spiritual aspects, and claims that the only real comfort in a bereavement is to know that the loved one went to heaven.

From personal experience, the author is convincing in her stand that personal and spiritual growth can take place following the sudden death of a dearly loved child.

Issue

Respect for all

Who Is For Life, Mother Teresa, Francis Schaeffer, M. Muggeridge, et al., April 1984. Crossway Books. Westchester, Illinois, 60153; $2.95, pb., 63 pp. Christine Farenhorst-Praamsma. Owen Sound, Ont.

This small paperback contains 7 essays, 6 of which were given at a rally in London, England in June, 1983. This rally was organized by the Society for the Protection of Unborn Children.

There are 50 million unborn children who are killed every year by abortion worldwide. The essays, however, do not deal only with this satanic disobedience of God's commandment to love, but also with the horror of legalized infanticide for handicapped infants, and the growing trend of euthanasia for the old and 'useless' in society.

The authors of this small, forceful paperback unite to say that man is God's creation, whether handicapped or not. They affirm the value of life.

I highly recommend this book. The reading is easy and would make for good discussion between parents and teenagers or in young people societies, especially in light of the recent court decision concerning Morgentaler.

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